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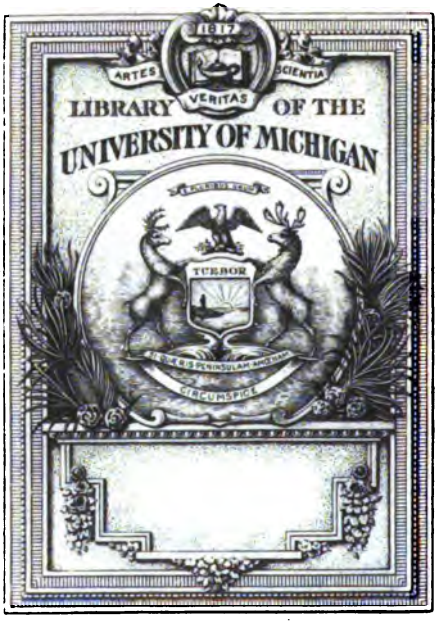

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NOTES

ON ALL THE

BOOKS OF SCRIPTURE,

FOR THE USE OF THE

PULPIT AND PRIVATE FAMILIES,

IN FOUR VOLUMES.

VOL. II.

BY JOSEPH PRIESTLEY, LL. D. F. R. S. &c.

SI juxta apostolum Paulum Christus Dei virtus est, Deique sapientia, et qui nescit scripturas nescit Dei virtutem ejusque sapientiam, ignoratio scripturarum ignoratio Christi est.

——————JEROME IN ESAIAM.

NORTHUMBERLAND:
PRINTED FOR THE AUTHOR,
BY ANDREW KENNEDY, *Franklin's Head*, QUEEN-STREET.

1804.

Gift
Tappan Pres. Assn.
1-9-1933

NOTES ON THE SECOND BOOK OF

KINGS.

CHAPTER I.

1. IN the diviſion of the twelve tribes on the acceſſion of Rehoboam, Edom, which had been conquered by David, remained to Judah; while Moab, together with all the countries to the Eaſt of Jordan, were ſubject to the kings of Iſrael. On the death of Ahab the Moabites revolted, and became a powerful and independent nation.

2. He probably fell from the roof of his houſe by the parapet wall giving way. This deity is thought to have been one that was famous for relieving the country of Ekron from the ſwarms of flies, or muſquito's, to which, being in a hot and moiſt ſituation, it was particularly ſubject. The ſame god might alſo be thought to have power over diſeaſes; and on this account Ahaziah, who was addicted to heatheniſh ſuperſtitions, applied to him.

4. Beds in the Eaſt are often raiſed ſeveral feet above the floor, in galleries at the corners of rooms, and the aſcent to them is by ſteps.

8. This was the dreſs of the prophets in general. It was coarſe and plain, but there was nothing of peculiar auſterity in it. Such a dreſs John the Baptiſt wore.

10. This he ſaid, no doubt, from a divine impulſe. He ſeems to have called him *a man of God* by way of ridicule and inſult, and to have commanded him in an inſolent manner to attend the king.

11. This ſecond meſſenger would, no doubt, think that the lightning which deſtroyed his predeceſſor had a natural cauſe, and therefore that he had no reaſon to be apprehenſive of the like fate. He ſeems to have behaved in a more inſolent manner than the former.

13. This third meſſenger was convinced that there muſt have been ſomething ſupernatural in the deſtruction of the two companies that had preceeded him, and therefore he behaved with becoming ſubmiſſion.

16. What had happened to the two firſt meſſengers had, no doubt, alarmed the king; ſo that tho' the prophet was now in his power, he did nothing againſt him.

17. *In the eighteenth year of Jehoſaphat king of Judah*, LXX, as in 2 Chron. xiii, 1.

In order to reconcile the different accounts of the reign of Jehoram the ſon of Jehoſaphat, it is ſuppoſed by ſome that he was made king jointly with his father ſeven years before his death.

Ch. II. 3. That Elijah was to be taken up into heaven, appears to have been known not only to Eliſha, but to the ſons of the prophets, and the people of thoſe parts

parts in general. This information muſt have come from Elijah himſelf.

7. They looked in expectation of ſeeing the aſcent of Elijah.

9. The double portion of the inheritance was the privilege of the firſt born ſon. A diſtinction ſimilar to this was requeſted by Eliſha, and not to be any thing more than Elijah himſelf had been.

10. It was not in the power of Elijah to grant this requeſt; but he gave him a token by which he might know whether God would grant it or not, and he had his wiſh. But it does not appear in the hiſtory of Eliſha, that he was in any reſpect ſuperior to Elijah. Their miracles were equally great, but Eliſha did not act ſo conſpicuous a part in public life as Elijah had done.

11. This is a ſecond, and the laſt, inſtance of a perſon tranſlated into another life without dying, tho' it was perhaps the caſe of Moſes. Where theſe perſons, or our Saviour, who was raiſed from the dead, now are, or how they are employed, is altogether unknown. But as it cannot be ſuppoſed that they have any relation to any other world, or planet, they are, no doubt, in this.

12. What Eliſha meant by ſaying the *chariot of Iſrael and the horſemen thereof*, is uncertain. It was perhaps to expreſs his high opinion of him, as the defence and guardian of the country; as chariots and horſemen were reputed to be.

14. This would be a proof to Eliſha, that the ſpirit and power of Elijah remained with him.

15. Such too was the concluſion which the ſons of

the prophets drew from this miracle, of which they appear to have been ſpectators.

16. They thought he might have been conveyed to ſome other place, and not into another world, or ſtate.

21. The ſalt would naturally make the water leſs wholeſome, nor could the effect of a little ſalt, whatever had been its natural tendency, been permanent. The power of God was therefore moſt apparent in this miracle.

23. The word here tranſlated *little children*, ſometimes ſignifies young perſons grown to men's eſtate. Iſaac when he was twenty eight years old is ſo called, Gen. xxii, 5—12, and Joſeph when he was thirty. Gen. xli, 12. What they did to inſult the prophet was probably at the inſtigation of the prieſts of Baal. They had, no doubt, heard of the aſcent of Elijah, but would not believe it. Since much hair was admired, baldneſs was reproachful.

24. This curſe was, no doubt, from a divine impuſe, previous to the juſt puniſhment of theſe profane young men.

Ch. III. 1. Ahaziah his brother began to reign in the ſeventeenth year of Jehoſaphat, and reigned two years, 1 Kings, xxii, 51; and yet Jehoram began to reign in the eighteenth of Jehoſaphat. Part of two years are, therefore, called two years.

3. He did not worſhip any ſtrange god, but the true God in a forbidden manner.

4. In theſe times a great part of the wealth of kings aroſe from their private eſtates, which their ſons and ſervants

ſervants managed for them. This is ſuppoſed to have been not an annual tribute, but a fine for ſome injury received from them.

8. The Edomites were tributary to the kings of Judah, and therefore he could command their aſſiſtance.

9. They had to go round the Southern part of the Dead ſea.

11. That is, he was his ſervant, doing menial offices for him.

12. He was probably at no great diſtance, and they ſhewed their reſpect by going to him, rather than ſending for him to attend them.

15. The muſic, probably accompanied with ſome ſacred hymn, would tend to compoſe his ſpirits, eſpecially after the juſt indignation he had expreſſed againſt the king of Iſrael, and in this ſtate of mind he waited for the divine impulſe. He had probably had it at other times when he was thus compoſed.

17. Rain in the Eaſt is often preceded by a briſk wind, as it is when thunder guſts ariſe in this country.

19. How clear is this prediction, and unlike the reſponſes of the heathen oracles.

20. How this water was produced does not appear. But as there was neither wind nor rain, it muſt have been from ſome opening of the earth, or a miraculous production of the water, each of which was equally eaſy to the author of nature.

21. It might have this appearance from ſome optical deception.

25. They deſtroyed all the country, demoliſhing all the fortifications, except thoſe of the royal city, which was exceedingly ſtrong. Is. xvi, 7—11.

27. The ſacrificing of perſons of diſtinction on extraordinary occaſions was not uncommon with the heathens, who naturally thought that the more valuable the ſacrifice was, the more acceptable it would be to their gods, eſpecially thoſe that they conceived to be of a ſavage and cruel nature. The Carthaginians at one time ſacrificed three hundred young perſons of the firſt families in their city. The Iſraelites were ſo much ſhocked at this ſight, that they broke up the ſiege, and left the country; having, indeed, taken ſufficient revenge for their rebellion. It does not, however, appear that the Moabites were ever reduced to their former dependence on the kings of Iſrael, but roſe gradually to conſiderable power, as an independent nation.

Ch. IV. 1. It is evident that celibacy was not enjoined on thoſe who are called the ſons of the prophets, as ſome of theſe had wives; nor is it probable that any rigid obſervances were required of them. The creditor had a legal right, when the debt could not otherwiſe be paid, to ſeize the family of the debtor, and make him his ſlave, that is, till the year of releaſe.

7. All the miracles wrought by Eliſha were of the benevolent kind, reſembling thoſe of Jeſus afterwards.

8. Shunem was in the road from Carmel, which was not far diſtant, to Bethel and Jericho.

13. It appears from this, and from other circumſtances, that Eliſha was well known, and reſpected at the court. His prediction of the late victory over the Moabites

Moabites would produce that effect. This woman appears to have been wealthy, and to have wanted nothing more than ſhe had.

16. The age of this woman is not mentioned. She probably was not old; ſo that this miracle was not ſo great as that of the conception of Iſaac.

22. She was not without hopes of the recovery of her ſon by means of the prophet; having, no doubt, heard of the recovery of the widow's ſon by Elijah.

23. It is evident from this that it was cuſtomary to attend upon prophets, and probably the regular prieſts alſo, on the ſabbaths and new moons, and this could only be for the purpoſe of religious exerciſes and inſtruction.

25. There was probably a ſchool, or ſociety, of prophets at Carmel, which was not far from Shunem.

26. She did not chuſe to inform the ſervant of her buſineſs.

31. He preſumed too much, and his preſumption was properly checked.

34. In this he imitated Elijah; and as the child had not been long dead, there might be ſome doubt of the recovery being properly miraculous. But both the mother and the hiſtorian evidently conſidered the child as having been actually dead.

38. It appears from this, that theſe ſons of the prophets formed a ſociety, and lived all together, at leaſt thoſe of them that were not married.

39. Theſe are thought to have been the berries of the Coloquintida, which reſemble grapes, but are violently purgative.

41. What was put into the pot had no natural power to change the quality of the noxious berries.

42. It is probable that many of the prophets, and theſe ſchools of them, were ſupported in ſome meaſure by the alms of the people.

44. This miracle is ſimilar to one of our Saviour's afterwards, and muſt have appeared very aſtoniſhing.

Ch. V. 5. From the credit that Naaman and the king of Syria gave to the account of this captive girl, it is evident that the neighbouring nations had a high idea of the power of the God of Iſrael, and a great reſpect for his prophets.

7. This conjecture was very natural.

12. He was offended both at the prophet's not attending upon him in perſon, and not curing him without putting him to any trouble.

15. He muſt have known that no real miracle like this had ever been wrought by any of the heathen gods.

17. This was probably for the purpoſe of building an altar to the God of Iſrael.

19. This was only a civil manner of diſmiſſing him, without anſwering the queſtions he had put to him.

22. There was probably a ſchool of prophets in mount Ephraim, as well as in other places.

24. The antient verſions make this *a dark and private place.*

27. This was a proper puniſhment for his offence, and probably Naaman would hear of it.

Ch. VI. 7. This may ſeem to be a miracle wrought for a trifling purpoſe. But it had a benevolent object, and would ſerve to impreſs the minds of all the ſociety

with a ſenſe of the preſence and power of God, as well as a miracle of greater magnitude.

12. The fame of Eliſha was, no doubt, very great through all Syria, in conſequence of the cure of Naaman, as well as the report of his other miracles.

13. If he believed that the prophet could diſcover his moſt ſecret councils, his propoſal to apprehend him muſt have been very abſurd. But the Jews, who believed the miracles of Jeſus, were not deterred by that from endeavouring to put him to death. Believing the power of the prophets not to be their own, or at their command; and ſeeing that in other reſpects they did not differ from other men, they might think it poſſible to ſecure their perſons, and then treat them as they pleaſed. Dothan was in the tribe of Manaſſeh, not far from Shechem or Samaria.

17. This would give him an idea that, tho' there was no viſible appearance of aſſiſtance, they were perfectly ſafe through the protection of an inviſible providence; not that the chariots and horſes he ſaw were actually employed in their favour.

18. This was only a temporary blindneſs, or confuſion of viſion.

22. From this it appears not to have been the cuſtom to kill even enemies in cold blood, but to make ſlaves of them.

23. This act of generoſity had its natural and proper effect.

24. Benhadad ſeems to have been a common name, or title, for the kings of Syria, as Pharaoh was of thoſe of Egypt.

25. It was, no doubt, vetches, or ſome courſe food, uſually given to aſſes or fowls, that was ſo dear. Bochart has ſhewn that vetches were called dove's dung.

27. All his own ſtores were ſo exhauſted that he could not give her any thing.

30. There are but few inſtances in hiſtory of perſons being reduced by any famine to feed on human fleſh, much leſs that of their own children; yet even this was expreſsly foretold by Moſes to be the caſe with the Iſraelites. Another caſe of this kind occurred in the ſiege of Jeruſalem by Titus.

31. We have had ſeveral inſtances of rage expreſſed againſt the prophets for denouncing divine judgments, when it was moſt evident that they had no power to inflict them. But this is the natural effect of the principle of aſſociation, in the minds of perſons who are not given to reflection, and who are governed by paſſion more than by reaſon.

33. This is the language of rage and deſpair, like that of Job's wife, *Curse God and die*; as if he had ſaid, ſince the judgment is from the Lord, it is in vain to expect deliverance from him.

Ch VII. 1. In reply to the deſponding language of the king, the prophet aſſures him that relief was at hand.

2. He would be properly puniſhed for his incredulity.

3. Lepers were not allowed to live in cities. But tho' theſe were without the gates, and the place was beſieged, they appear not to have been moleſted. Their houſes

houſes were pobably ſo near to the wall, that the enemy would not venture to come where they were.

6. This was a miracle of a peculiar kind, but it effectually anſwered the purpoſe. The remains of the Hittites were to the South of Paleſtine, and muſt have been in conſiderable numbers to have kings of their own. But Joſephus has *kings of the isles*, ſo that he muſt have had a reading different from that of our preſent copies, or thoſe from which the antient verſions were made. Egypt muſt have been divided into ſeveral principalities at this time.

13. This ſmall number of horſes that were left, as well as the woman having killed her child, are proofs of the great diſtreſs to which the city had been reduced. The people muſt have had the moſt dreadful apprehenſions of the cruelty of the enemy, not to have ſurrendered before they were brought to this extremity.

20. This extraordinary prediction was verified in a manner perfectly natural, and yet ſuch as no perſon would have imagined before hand.

Ch. VIII. 1. This famine, ſome Jews ſay, was that which is mentioned by Joel; four years of it being cauſed by inſects, which devoured all the fruits of the earth, and three more by want of rain.

4, As the miracles of Eliſha were, no doubt, much talked of, it was natural for the king to get information concerning them, and no perſon was ſo well qualified to give it him as Gehazi; and having been a ſufferer by them, he would not be diſpoſed to magnify any thing in

his favour. Tho' he was a leper, the king might converse with him at a proper diſtance.

5. This was a moſt ſeaſonable confirmation of the fact, directed, no doubt, by a particular providence.

6. The eſtate had probably been confiſcated, as deſerted by its owner.

8. This circumſtance is a proof of the great reſpect that the neighbouring nations entertained of the God of Iſrael; and after the cure of Naaman, who was of this country, and this very city, it is not to be wondered at.

9. This was a very valuable preſent, tho' in the Eaſt many carriages more than are neceſſary are uſually employed in carrying preſents; but it is not ſaid whether the prophet accepted of it or not.

10. The diſeaſe was not naturally incurable, and he would not die of *it*, but from a different cauſe.

13. He thought it was impoſſible that he ſhould ever be guilty of ſuch ſhocking cruelties, or have it in his power to commit them; yet when he was king of Syria, which the prophet foretold, he actually did theſe very things; ſo much do men's diſpoſitions and conduct depend on the circumſtances in which they are, and the influences to which they are expoſed.

15. He had, perhaps, laid this plan before his interview with the prophet, who would, therefore, appear to have ſeen into his very thoughts, and have foretold the iſſue of his ſchemes. But according to Dr. Geddes's tranſlation, he did not ſmother the king. He might intend to relieve and recover him by pouring water upon him, which is done in fevers in ſome hot countries. See *Bruce's Travels*, Vol. iii, p. 33.

16 The

16. The words *Jehoshaphat being then king of Judah*, are not in two MSS. of de Rossi, or in the Syriac, Arabic, and some copies of the LXX, and are unquestionably an interpolation. K. By omitting them a seeming difficulty is removed.

17. The seeming inconsistency in the accounts of the commencement of the reign of Jehoram king of Judah, some remove by supposing that he was made king in the life time of his father, and this at two periods, the first when he was appointed, and the second when he was actually crowned. But this was unusual, and is therefore improbable.

18. Viz. Athaliah. As the kings of Judah did not worship the calves at Dan or Bethel, this idolatry was probably the worship of Baal; tho' this had been discontinued by Ahab before his death.

20. The Edomites had been subject to Judah one hundred and fifty years from the time of David's conquest of the country.

21. This was probably some city near the land of Edom.

22. Notwithstanding this victory, the country was not recovered. Long after this it was conquered by Hyrcanus, and the people became incorporated with the Jews. This book, or the materials out of which this part of it was compiled, was written before the captivity. Libna was a considerable city in the tribe of Judah, and belonged to the priests. Josh. xxi, 13. Why this place revolted, or to whom, is not said.

24. Tho' he was buried in Jerusalem, it was not in the sepulchres of his fathers. 2 Ch. xxi, 20.

25 This

25. This was at the concluſion of the eleventh, and the beginning of the twelfth year, as appears from Ch. ix, 29.

26. In 2 Ch. xxii, 2, he is ſaid to have been forty two years old when he began to reign; but this is probably an error in the copy. For in the LXX it is twenty years. Athaliah was grand-daughter of Omri, for her father was Ahab. Ahaziah was the youngeſt ſon of Jehoram, his other children and wives having been carried away by the Philiſtines and Arabs, when they made an inroad into the country. See 2 Chron. xxi, 16, where he is called Jehoahaz.

Ch. IX. 1. This commiſſion was given to Elijah, and it is now executed by Eliſha. He, however, did not go himſelf, but ſent another perſon, probably becauſe he would not be known, and the buſineſs required ſecrecy.

2. He was probably commander in chief of the army.

3. He was anointed perhaps as being of a new family. Had he ſucceeded to the crown by the right of inheritance, it is thought that this ceremony would not have been neceſſary.

5. Jehu being the ſpeaker on this occaſion, makes it probable that he was the chief.

11. This young man, having the dreſs of a prophet, was treated with contempt by ſome of the company. Jehu thought to put them off by ſaying they knew what kind of a perſon he was by his dreſs, and might conclude that his errand was to give him ſome admonition on the ſubject of religion or morals; it being cuſtomary with

with the prophets to exhort the people, and to make free even with kings themſelves.

12. They ſuſpecting, however, that this anſwer was evaſive, he then told them the real purport of the meſſage; and they being probably previouſly diſpoſed in favour of the meaſure, proceeded without delay to the ceremony of the corronation, making a kind of throne, or elevated ſeat, by means of their garments, or putting them upon ſome bench on which he ſat.

14. It had been fortified as a frontier town next to Syria.

20. He is called the ſon of Nimſhi, tho' he was really his grandſon.

22. Open fornication, and the arts of witchcraft, were practiſed by idolaters in thoſe times.

25. They had attended as part of the guard of Ahab, when this ſentence was pronounced by the prophet.

27. It appears from 2 Ch. xxii, 9, that he went to Samaria, aud thence was brought to Jehu, who ordered him to be put to death, probably at Jezreel, as a deſcendant of Ahab.

31. Zimri was ſlain by Omri, the founder of Ahab's family. She might hope by reminding him of this to check his violence, but it had not that effect.

37. Thus, without any contrivance of Jehu, was the prediction concerning Jezebel exactly fulfilled.

Ch. X. 1. Some of theſe were probably grandſons, who are often called ſons.

3. This muſt have been ſaid by way of inſult, knowing that it was not in their power to ſupport any deſcendant of Ahab againſt him.

9 He

9. He seems to insinuate that he was not personally accountable for all these deaths.

10. He observes, however, that in whatever manner they were put to death, it was a fulfilment of the predictions of Elisha.

13. The brothers of Ahaziah were carried captive before this time, 2 Ch. xxi, 17. These, therefore, must have been brothers sons, as it is explained 2 Ch. xxii, 8.

14. What is meant by the *shearing house* is very uncertain.

15. He was a Kenite, and a person of distinguished piety and prudence, and probably the founder of the sect of *Rechabites*, of whom a particular account is given in Jeremiah, Ch. xxxv. 6.

21. He must have concealed his design with great care, to succeed in his scheme so completely.

28. This was a great work, and it was effectual; for we read no more of the public worship of Baal in the kingdom.

33. At this time, no doubt, Hazael acted as the prophet told him that he would act, committing the greatest cruelties.

34. In the LXX, and other antient versions, it is *king of Israel*, which, no doubt, was the original reading.

Ch. XI. 1. Athaliah being of the house of Ahab, and provoked at the conduct of Jehu, in destroying all his descendants, seems to have been determined to do the same by the house of David; having probably children by another husband than Ahaziah, whom she might intend to raise to the throne, 2 Ch. xxiv. 7.

2. Probably

2. Probably not by Athaliah but another wife. The place in which ſhe concealed him was not a room in which perſons ſlept, but one in which beds or carpets were kept; and there being probably a large ſtore of theſe for the accommodation of the prieſts and Levites who attended at the temple, there might be room enough to conceal any perſon in it.

6. This was the *Eaſt*, and the principal gate of the temple, called alſo *the gate of the foundation* (2 Ch. xxiii, 5) being built upon the foundation, or thoſe immenſely large ſtones which ſupported this part of the temple from the bottom of the valley, which ſeparated the city from the mount of Olives. The gate behind the guard was the South gate, which looked towards the palace, through which the kings came to the temple, and therefore a guard was placed near it.

7. The prieſts and Levites were divided by David into twenty four courſes, to attend the ſervice of the temple in their turns, each miniſtering a week from ſabbath to ſabbath.

9. Both thoſe who had ſerved the preceding week, and thoſe who had come to attend the week following, were then preſent; the former it is thought not being diſmiſſed till the buſineſs of the ſabbath was over.

10. It is the cuſtom in the Eaſt to count money into a bag, and then to ſeal it up, by which means it paſſes for its value a long time, without opening and counting again.

11. That is, from the South to the North, where he had been concealed.

12. The *testimony* was perhaps the book of the law, by which he ſwore to be governed. But ſome ſuppoſe that the word ſignifies ſome regal ornament.

The manner in which females in the Eaſt expreſs their joy is not by clapping the hands together, as with us, but by applying one of their hands to their mouth. Pitts deſcribing the reception of pilgrims from Mecca ſays, "the women got upon the tops of the houſes to view "the parade, where they kept ſtriking their four fin- "gers on their lips ſoftly as faſt as they could, making a "joyful noiſe all the time." Thus in Pſalm XLVII, as well as in this place, the tranſlation ſhould be *clap the hand, not hands.*

14. He ſtood by the pillar at the Eaſt gate of the inner court, where it is ſuppoſed from Ezek. XLVI, 1—2, that the king entered on the ſabbath day; whereas on other days he entered by the South gate.

16. There was another gate called the *horse gate*, in the wall of the city, Jer. XXXI, 39. This was for the king's horſes to go out at from the ſtables at Millo, and is therefore called (2 Ch. XXXIII, 15) *the horse gate towards the king's house.*

17. He firſt made both the king and the people engage to adhere to the true religion, after which they took the uſual oaths to diſcharge their reſpective duties as ſovereign and ſubjects.

Ch. XII. 3. Theſe were not removed till the reign of Hezekiah.

4. Beſides the half ſhekel that was paid for the maintenance of the national worſhip, there were vows and

free

free will offerings; and now whatever accrued from them was applied to this uſe.

7 He put the work into other hands, theſe perſons having been negligent.

9. In Ch. xxiv, 8, they had, at the king's command, made a cheſt, and placed it without the gate of the temple, where all the people had free acceſs to it; whereas the cheſt here mentioned was in a place where the people did not come; ſo that the prieſts received the money from them, and probably had embezzled a part of it.

13. Thoſe veſſels might be wanting; but the money that was collected at this time was appropriated to the repairs of the houſe.

17. Gath had been taken from the Philiſtines by David, 1 Ch. xviii, 1. 2; 2 Sam. viii, 2. This invaſion of the country was after the king fell into idolatry, as appears *from the book of Chronicles, where* there is an account of another invaſion by the Syrians. At this time Hazael came in perſon, and the king purchaſed a peace. But Hazael afterwards ſent an army, which deſtroyed many of the people, and carried much poil to Damaſcus, 2 Ch xxiv, 23—25.

21. Joſephus ſuppoſes theſe perſons to have been the friends of Jehoiada, who thus revenged themſelves on the king for the murder of Zachariah the ſon of Jehoida, as it is ſaid 2 Ch xxiv, 25.

Ch. XIII. 1. Joaſh began to reign in the ſeventh year of Jehu, Ch. xii, 2, and he reigned only twenty eight years; from which, if ſeven be deducted, there will remain only twenty one years, not twenty

eight. But if the difficulty by not ſolved by reckoning part of a year for a whole year, it may by ſuppoſing an interregnum between the death of Jehu and the acceſſion of Jehoahaz.

5. This ſaviour was probably the ſon of Jehoahaz, who repelled the invaſion of the Syrians.

6. If the grove ſacred to Baal remained in Samaria, the worſhip of Baal did not wholly ceaſe in the reign of Jehu. It might be the worſhip of Aſtarte, which, however, was as great an enormity as the worſhip of Baal.

7. That is, the whole of his army, except this ſmall number, was cut off.

10. Joaſh probably reigned together with his father three years, as this ſuppoſition will remove the difficulty occaſioned by the two dates of his reign.

14. If this was in the tenth year of Joaſh, as the Jews ſay, Eliſha prophecied ſixty five years. The king uſed the words of Eliſha on the aſcent of Elijah, ſignifying that after that event, *he* had been the great advocate with God for the nation.

17. The Syrians had taken Gath, and Aphec might be not far from it.

19. By theſe ſigns, accompanied with the explanation of them, the king was aſſured that he would repel the invaſion of the Syrians; but that he ſhould defeat them only three times.

21. The ſepulchre was probably dug in a rock, ſo that by removing the ſtone from the mouth they could put another body into it. By the revival of this dead man, God did honour to the deceaſed prophet; and from

from this it would alſo be evident that the miracles wrought by him when he was alive were not effected by any power of which he was poſſeſſed, ſuch as the heathens aſcribed to charms, but by the power of God only.

Ch. XIV. 1. This was the thirty eighth year of his father Joaſh, three years before his death; having, perhaps in conſequence of the murder of Zachariah, been deemed unfit to reign.

2. Joaſh king of Iſrael reigned ſixteen years, Ch. xiii, 10. ſo that Amaziah reigned fourteen years, while he lived, and fifteen after he was dead, which make twenty nine. See v. 17.

3. Both of them, in the latter part of their reigns, fell into idolatry.

7. This is the ſame with *Petra*, the metropolis of Arabia Petræa. The word *Jocktheel* ſignifies *obedience to God*; a name given him perhaps in conſequence of his having obeyed God, in diſmiſſing the Iſraelites whom he had hired to aſſiſt him in his wars, 2 Ch. xxv, 6.

8. He was offended on account of the injury the Iſraelites had done him when their aſſiſtance was refuſed, 2 Ch. xxv, 13.

9 He ſhewed his contempt of him by comparing him to a thiſtle, and himſelf to a cedar; but the meaning of the thiſtle propoſing a marriage with the cedar I do not ſee. What the king of Judah propoſed was not an alliance, but hoſtility.

20. This was a puniſhment of Amaziah for wor-

ſhipping the God of the Edomites, whom he had conquered.

21. He is generally called *Uzziah*. One of the names ſignifies the *help of God*, and the other the *ſtrength of God*.

22 This was a city belonging to Edom, Deut. ii, 8. 2 Ch. viii, 17, conquered by David, but recovered in the reign of Joram.

23. This was the longeſt of any of the reigns of the kings of Iſrael.

25. Joaſh his father had recovered many cities from the Syrians, and he received others, from the Northern boundary of the country to the Southern. We have no other account of this prediction of Jonah than this incidental mention of it. He was the firſt of the prophets after Samuel whoſe writings are come down to us; But what we have of him relates wholly to Nineveh. Gathhepher was near Taberias, on the ſea of Galilee.

26. There was none to ſuccour or aſſiſt him; ſo the LXX, and other verſions render the phraſe.

28. The LXX and the Chaldee have *Judah in Iſrael*, and the Syriac and Arabic in *Iſrael*, which was probably the true reading.

Ch. XV. 1. Amaziah, the father of Azariah, lived only fifteen years after the beginning of the reign of Jeroboam; ſo that Azariah began to reign not in the twenty ſeventh, but in the beginning of the ſeventeenth year of Jeroboam. Perhaps Jeroboam reigned with his father eleven years, or there might be an interregnum between the death of Amaziah and the inauguration of Azariah. Joſephus has the fourteenth year inſtead

inſtead of the twenty ſeventh. There is probably ſome error in the preſent text.

2. This is the longeſt reign of any of the kings of Judah, and this king diſtinguiſhed himſelf, as we ſhall find, very much, 2 Ch. xxvi, 5, &c.

5. The cauſe of this is ſaid, 2 Ch. xxvi, 16, to have been his preſuming to officiate in the prieſts office.

7. In 2 Ch. xxvi, 23, it is ſaid that he was buried in the field of the burial which belonged to the kings, which might be nothing more than another method of deſignating the ſame place.

8. Perhaps this was the thirty eighth year from the time that Azariah began to reign with his father.

12. This was the fourth in deſcent from Jehu. They were Jehoahaz, Joaſh, and Jeroboam.

15. No particulars are known of the reign of Zechariah, or that of Shallum, and but little of that of Menahem, the chronicles of the kings of Iſrael being loſt.

19. Pul is the firſt king of Aſſyria that is mentioned in the ſcriptures; and it is evident from the preceding hiſtory, that there could not have been any empire of Aſſyria that extended weſtward before this time; Syria having ſome time before been not only independent, but very powerful.

22. There muſt have been an interregnum between the reign of Menahem and that of his ſon. For the latter did not begin to reign till the ninth year of Azariah, and Menahem died the year before.

23. Dr. Geddes ſays perhaps the fortieth year.

29. He was the ſon of Pul. He carried away more

than half of the people of Iſrael. Some think that Pul took ſome captives. But this does not appear from 2 Ch. v, 26, which is the only authority for the ſuppoſition.

30. It is ſaid v. 33, that Jotham reigned only ſixteen years; but he might have reigned four years together with his father. Dr. Geddes ſuppoſes the true reading to have been the tenth, inſtead of the twentieth, of Jotham.

32. The name *Uzziah* is oftener uſed than that of *Azariah*; but this is the only time in which he is ſo called in this book. Perhaps the perſon who copied it changed the name without deſign.

35. This was between the temple and the king's houſe. Ch. xviii, 20. It was firſt built by Solomon, but perhaps rebuilt and repaired by Jotham.

37. It is probable that the war, tho' planned, was not actually made, before the reign of Ahaz.

Ch. XVI. 2. *Twenty five years*, 2 Chron. xxviii, 1, LXX.

3. He was properly an idolater, worſhipping the gods of the ſeven devoted nations, which is the more extraordinary as the kings of Iſrael had abandoned that worſhip from the time of Ahab. Perhaps Ahaz might aſcribe the declining ſtate of the kingdom of Iſrael to the neglect of that worſhip. His making his ſon to paſs through the fire, does not imply that he burned him alive, but merely his drawing him over a flame, or fire, by way of purification, or conſecration to a heathen deity. Burning men alive, and eſpecially the ſons of princes, was never done but on extraordinary occaſions

in

in any country, ſuch as does not appear to have occurred in the reign of Ahaz. For when he was alarmed by the invaſion of the Syrians and Iſraelites, he had aſſurance of deliverance by Iſaiah.

5. They ravaged the country, 2 Ch. xxviii, 5, but could not take Jeruſalem, as Ahaz had been aſſured by Iſaiah.

6. This city, which was on the Red ſea, had been recovered to the dominion of Judah by Uzziah, Ch. xiv 22. He took it from the Syrians, who now retook it.

9. In 2 Chron. xxviii, 20, it is ſaid that Tiglathpileſer *did not help him.* But as he turned his arms againſt Rezin, one of his enemies, and conquered him, Ahaz muſt have derived ſome advantage from it.

Thus was fulfilled the prediction of Iſaiah, who ſaid that before a child who would ſoon be born could diſtinguiſh good from evil, both Syria and Iſrael would be deprived *of their kings.* *Kir, Joſephus ſays, was in upper Media.*

Tho' the form of this altar was different from that of Solomon, it is not certain that the erection of it was contrary to the law; nor is it all probable that the ſacrifices upon it were to any other God than Jehovah the God of Iſrael. Indeed we never read of any morning and evening ſacrifices to any heathen god, except at Hierapolis, and they were probably very different from thoſe of the Iſraelites. His ſacrificing to theſe gods was probably in ſome other place.

15. He propoſed to make ſome particular uſe of the former altar; or perhaps his meaning was that it ſhould remain there till he had conſidered what to do with it.

18. This was perhaps a covered ſeat, or throne, for the king and his family when they attended in the temple. He alſo cut off the communication between the king's houſe and the temple. This, however, was probably after the erection of the new altar in the temple, and when he proceeded to greater degrees of idolatry mentioned in the book of Chronicles. For while he made uſe of any altar in the temple, he would want a communication between his houſe and it.

Ch. XVII. 1. In Ch. xv, 30, it is ſaid that he began to reign in the twentieth year of Jotham, which was the fourth of Ahaz. Mr. Whiſton thought there was an interregnum of twelve years from the death of Jeroboam II, and this is not improbable from what is ſaid by Hoſea, who lived in this time. Ch. x, 30. *Now ſhall they ſay we have no king, becauſe we feared not the Lord. What then ſhould a king do unto us?* Dr. Geddes reads the ſecond year inſtead of the twelfth. It is thought that there was an anarchy of nine years after the death of Pekah.

2. Perhaps not like Ahab, who worſhipped Baal, but adhered to the worſhip of the golden calf at Bethel. Dan was at that time in the poſſeſſion of the Aſſyrians.

4. It is pretty evident from a Diſſertation of Sir William Jones on the ſubject, that the *Afghans*, a warlike nation between Perſia and Indoſtan, are deſcended from the Iſraelites. This agrees with their own traditions, and the beſt Perſian hiſtorians, tho' ſince their converſion to Mahometaniſm they endeavour to conceal their origin. Their language has a manifeſt reſemblance to the Chaldaic, and a conſiderable diſtrict under

under their dominion is called *Hazaret*, which very much reſembles *Arsareth*, the country to which it is ſaid that the ten tribes carried captive by the Aſſyrians went in the Apocryphal book of Ezdras, Ch. xiii, 45, after they had been ſettled in Aſſyria.

In the *Letters Edifiantes et curieuses*, written by the Jeſuit miſſionaries, it is ſaid, Vol. 4. p. 25, that formerly a great part of the inhabitants of the province of Sirvan, on the borders of the Caſpian ſea (once part of Aſſyrian empire) were carried to the extremity of Perſia, between Balk, Cabou, and Candahar, where they retain their antient name, and are called Agvans.

At what time this migration took place is uncertain. The writer of a note in this paſſage of the *Lettres Edifiantes*, ſays they were removed by Tamerlane. But it is evident from his hiſtory that they were where they now are before his time. The army of Mahmud Gaſni, in A. D. 1000, is ſaid to have been chiefly compoſed of them.

5. Before this he conquered Moab, and deſtroyed their principal cities, Ar and Kirhares, according to the prediction of Iſaiah, Ch. 16.

6. Theſe places are in Media or Aſſyria, where others of their countrymen had been carried by Tiglathpileſer.

7. From this verſe to the ſeventeenth is an account of the reaſons of the divine diſpleaſure againſt the ten tribes, in conſequence of which they ſuffered as they had done, and were finally carried captive by the Aſſyrians.

8. They not only worſhipped the golden calves ſet up

up by Jeroboam, but the gods of the devoted nations; and tho' this worſhip was not publicly practiſed, and with the authority of the kings, after the reign of Ahab, it was, no doubt, done by many perſons in private, and probably without any reſtraint from the princes.

9. That is from cottages built on eminences, from which ſhepherds could have an eye on their ſheep feeding below them, or places in the country as well as in the city.

10. The word here rendered *groves* muſt ſignify the idols that were worſhipped in the groves. The word that is commonly rendered *grove* very much reſembles *Ashteroth*, which was *Aſtarte*, a female deity worſhiped in many parts of the Eaſt.

19. Several of the kings of Judah were as much addicted to idolatry as thoſe of Iſrael; but others kept themſelves free from every thing of the kind, and on this account that kingdom continued about a century longer; and great numbers of this tribe returned from the captivity, tho' afterwards their ſufferings exceeded thoſe of the ten tribes; and the whole of the Iſraelitiſh nation has now been many centuries diſperſed through all the nations of the world.

23. All theſe calamities, and eſpecially their ejection out of their country, and their diſperſion, were moſt diſtinctly foretold by Moſes.

24. This was done by Eſarhaddon, Ezr. iv, 2, Babylon was then ſubject to the Aſſyrians, but after this the Chaldeans revolted, and formed an independent kingdom, which ſoon ſwallowed up that of Aſſyria. Cuthah was probably in the country in which Cuſh originally

ginally ſettled, in the land of Shinar, the people being called Cuthæi, this change of the letter *s* into *t* being very common. The Avites were an antient people driven by the Caphthorim from Hazerim, and who ſettled beyond the Euphrates. Deut. ii, 23. Hamath was a city of Syria next to the land of Canaan. There was a city called Siphora near the Euphrates, and not far from the ſea.

25. Much of the country having been deſerted, the wild beaſts would naturally increaſe in it; and this was conſidered as a divine judgment for their idolatry, all events being then aſcribed to ſupernatural influence.

26. It was a maxim with all the heathens that each country had its peculiar gods, or guardians, and that all the inhabitants ought to conform to the eſtabliſhed mode of worſhipping them. On the preſent occaſion this opinion had a good effect, as it was the means of reſtoring the worſhip of the true God; and this gradually excluded that of any other; ſo that ſoon after the Babyloniſh captivity all the Samaritans were as free from idolatry as the Jews themſelves. To this Joſiah, no doubt, contributed. For we read 2 Ch. xxxiv, 33, that *he took away all the abominations out of all the country which pertained to the children of Israel, and made all that were present in Israel to serve the Lord their God; and all his days they departed not from following the Lord God of their fathers.*

30. The term *Succoth Benoth* ſignifies *the tabernacle of daughters*, and according to Herodotus all the Babylonian women proſtituted themſelves in the temples of their deities. From the word *Benoth* Mr. Selden conjectures

jectures that the word *Venus* was derived; and in all her temples in the Weſt proſtitution was openly practiſed.

This was the ſame with the Phenician Venus worſhipped at Byblos, and on mount Lebanon, the rites of which worſhip hiſtorians deſcribe as abominably impure. This Venus was not the ſame with the Venus ſtyled *Urania*, or *celestial*, which was the ſame with Juno. *Jurieu sur les dogmes*, &c. p. 693.

The meaning of the word *Nergal* is very uncertain. Some think that his worſhip was that of fire, the people addicted to it being the ſame that were afterwards called Perſians. Who was *Ashima*, or *Nibhaz*, or *Tartach*, is not known; and the conjectures on the ſubject are not worth reciting.

31. Adrameleck, and Anamelick, are, no doubt, the ſame with Molock, or the ſun, to whom children were ſacrificed.

34. *They fear the Lord, but not doing after the statutes, nor after the ordinances, nor after the law and commandment, &c.* MSS. LXX.

41. This muſt have been written before the return from the Babyloniſh captivity. For after that time we read of no idolatry among the Samaritans.

Ch. XVIII. 1. As Ahaz lived only thirty ſix years, Ch. xvi, 2, he muſt, according to this account, have had Hezekiah when he was only eleven years old, which is incredible. Dr. Geddes ſuppoſes the true reading of Ch. xvi, 2, to have been twenty five, inſtead of twenty, ſo that Ahaz will have been ſixteen when he had this ſon.

Miſtakes

Miſtakes in copying numbers are common in all antient books.

4. In putting an end to the worſhip of God in high places, he carried his reformation farther than any of the former kings, even the moſt pious of them. When the ſuperſtitious practice of burning incenſe to the brazen ſerpent began, how far it extended, or what was meant by it, is quite uncertain. By calling it *Nehushtan*, or a *piece of brass*, Hezekiah probably intended to ſignify, that it was of no more value than any other piece of the ſame metal.

7. Ahaz had ſubmitted to the king of Aſſyria.

8. This phraſe *from the tower of the watch men to the fenced city*, has occurred before, Ch. xvii, 19. If it have the ſame ſignification in both places, the meaning in this will be that he took poſſeſſion both of the open country and of the cities. This agrees with the prophecy of Iſaiah, Ch. xiv 8, where he bids the Philiſtines not to rejoice becauſe the rod that ſmote them was broken, viz, Uzziah (who as we read, Ch. xxvi, 6, had greatly diſtreſsed them) for that out of his root would come another who would diſtreſs them much more, meaning Hezekiah.

11. This account of the conqueſt of Samaria was mentioned before Ch. xvii. 6.

13. Senacherib was the ſon of Shalmanaſſar, Tobit i, 15. From this place to the end of the reign of Hezekiah the hiſtory is almoſt word for word the ſame with Is. xxxvi--xxxix; and from this book of Iſaiah, who lived at the time, it was, no doubt, copied. Senacherib

ſeems

ſeems to have got poſſeſſion of almoſt all the country except Jeruſalem.

14. This was a city of Judah (Joſh. xv. 39) which Senacherib was then beſieging. Three hundred talents of ſilver and thirty of gold was a heavy fine, but could not have been a yearly tribute.

16. Ahab had probably taken away this gold, and Hezekiah had replaced it, but was now obliged to take it off again.

17. It is thought that after receiving this fine Senacherib invaded Egypt, to which Iſaiah may allude, Ch. x, 26—28, tho' he proceeded no farther than Peluſium, and that then breaking his faith with Hezekiah, he had ſent his army to attack Jeruſalem. They took their poſt to the Weſt of the city.

21. At this time the two great rival powers were Aſſyria on the one hand and Egypt on other.

22. This ſhewed his ignorance of the religion of the country. Or, perhaps, conſidering the antient gods of the country as its proper defenders, he concluded that Hezekiah, by aboliſhing their worſhip, had deprived himſelf of heir aſſiſtance.

23. This was to ſhew his contempt of the forces of Hezekiah. Bnt the Iſraelites never made much, if any, uſe of horſes in war.

25. For this he could not have had any pretence except that from having conquered the ten tribes, he concluded that God would deliver up to him the kingdom of Judah alſo.

27. This muſt have been intended to intimidate the people, and induce them to ſurrender the city.

32 He

32. He propoſed to remove them to another country, which was at that time much done, in order to prevent rebellions from the attachment of people to their native country. From a ſimilar policy the Romans afterwards never employed the troops raiſed in any country to ſerve in the ſame, but always in a diſtant one.

34. Theſe were all cities or countries that had been conquered by the Aſſyrians.

Ch. XIX. 3. That is, deliverance is much wanted, the danger being imminent, but no power left.

7. This was probably a peſtilential wind, which kills in an inſtant, and is often confined to a ſmall compaſs. Some ſuppoſe the meaning to be that Senacherib would change his mind, and return to his own country, in conſequence of hearing of the approach of the Egyptians.

8. He left Rabſaris to carry on the ſiege. He himſelf, unable to take Lachiſh, had ſat down before Libna.

9. Cuſh is the name of two countries, one in Arabia, and the other in Ethiopia, originally, no doubt, the ſame; but ſeparated by the Red Sea. Sometimes the Egyptians and Ethiopians had but one king, who muſt then have been very powerful. Who this Tirhakah was is uncertain.

12. There was a Gozan, and alſo a Haran, in Media. Ptolemy mentions Reseph in Aſſyria, where Jerom places Thelaſſar. Several cities were called Adana.

13. Theſe places were mentioned in the ſpeech of Rabſhakeh.

14. He probably had the letter carried by the high-prieſt into the temple, while he ſtood and prayed without.

15. How much higher an idea had the Iſraelites of their God, than the heathen nations had of theirs. The God to whom Hezekiah prayed was conſidered by him as having made the heavens and the earth, and as the ſole governor of the world; whereas the gods that were worſhipped by other nations were only thought to ſuperintend particular diſtricts in nature, without having created any thing.

21. It was uſual in antient languages to conſider cities and countries as females.

26. It was before appointed of God that he ſhould ſucceed as far as he had done.

28. This ſeems to have been the purport of what Hezekiah was to reply to Senacherib. Here is probably an alluſion to the method of guiding a dromedary by a hook put through the noſe, to which is faſtened a cord held by the rider.

29. This is addreſſed to Hezekiah himſelf. What is here called a *ſign* was not a token of his approaching deliverance, but a proof of God's eſpecial favour, that tho' the country was much waſted, the natural produce of the ſoil would be ſufficient for the food of that year; that in the next, which was probably the ſabbatical year, on which they could not lawfully ſow, they would ſtill find enough from the ſeed that would be ſpontaneouſly ſcattered the preceding year; and in the third year they might cultivate the ground as uſual. From this we learn that the precept concerning the ſabbatical

batical year, Lev. xxv, was actually obſerved, tho' no particular notice is taken of it in the hiſtory.

30. Like their corn, the people would increaſe and proſper.

31. The people who were then beſieged, many of whom had taken refuge in Jeruſalem from diſtant parts of the country, would return to their poſſeſſions.

35. It is not certain where the main body of Senacherib's army then was, whether at Libna or Jeruſalem. Wherever it was, it was probably deſtroyed by a peſtilential wind. No natural diſeaſe could kill ſo ſuddenly, or leave ſo few.

Herodotus has preſerved ſome account of this great deſtruction. According to him Senacherib king of the Aſſyrians and the Arabians, were invading Egypt, when Sethon, both a prieſt and king of that country had a viſion, in which he was aſſured of help from God; that then, accompanied with a few perſons, but without any ſoldiers, he approached the camp of the enemy, and found that a number of rats had come in the night and deſtroyed their bow ſtrings, and the leather of their ſhields, ſo that they could make no defence, and were ſlain in great numbers. Lib. ii, p. 141.

37. Who this Niſroch was is uncertain, the name never occurring in any other place. How two of Senacherib's ſons ſhould conſpire together and kill him, and another ſucceed him, does not appear. But there are events ſimilar to this in other hiſtories. The name of Eſarhaddon is variouſly written. In Iſaiah, Ch. xx, he is called Sargon, in Tobit Sarchedon, and in the LXX Aſerdon.

Ch. XX. 1. This ſickneſs of Hezekiah muſt have preceded the invaſion by Senacherib, ſince he was to live fifteen years after it, and his whole reign was only twenty one years. It muſt therefore, have fallen on the fourteenth year of his reign, the year in which the king of Aſſyria began to invade his kingdom.

7. This might be an uſeful medicinal application, ſo that there might be nothing properly miraculous in the cure. But that he ſhould both recover, and live fifteen years after, could not have been known to any but to the giver, and the ſovereign diſpoſer, of life.

8. His requiring a miraculous aſſurance, or pledge, of his recovery, ſeems to argue ſome diſtruſt of the event. But there had been ſeveral examples of the ſame kind, eſpecially that of Gideon, when God was pleaſed to condeſcend to the weakneſs of pious men, as he did in this caſe.

11. It was not neceſſary for the purpoſe of this miracle that any change ſhould take place in the courſe of the ſun. It was ſufficient if the *ſhadow* only went back, and that for a ſhort time, as it would be equally ſatisfactory to Hezekiah. And tho' it is ſaid, Is. xxxviii, 8, that *the ſun returned ten degrees*, it may be underſtood of the ſhadow made by the ſun.

12. In Iſaiah xxxix, 1, he is called Merodach Baladan. Babylon is ſuppoſed to have been at this time dependant upon the kings of Aſſyria. But as he is called the *king of Babylon*, and ſends ambaſſadors, he ſeems to have been a ſovereign prince.

13. *And Hezekiah was glad.* MSS.

18. This

18. This cannot be ſuppoſed to have been a juſt puniſhment of the mere vanity and oſtentation of Hezekiah, tho' this occaſion was choſen to inform him of what would become of his treaſures in future time. We have been repeatedly told that the ſufferings and captivity of the tribe of Judah, as well as of the other ten tribes, was for their idolatry, and their vices in general. The prediction that ſome of the deſcendants of the royal family would be eunuchs in the court of Babylon, is thought to have been in part verified in Daniel and his companions; tho' the word may ſignify nothing more than menial offices, ſuch as were uſually performed by eunuchs.

19. This was the language of true piety, accepting the good with thankfulneſs, and ſubmitting to the evil with reſignation, as equally coming from the hand of God.

Ch. XXI. 2. This ſudden change from the piety of Hezekiah to more open idolatry than had been practiſed by any of the preceding kings, is not a little extraordinary. But the difficulty is leſſened by conſidering the age at which Manaſſeh began to reign; ſo that the turn which he took would not depend upon his father ſo much as on the diſpoſition of thoſe who had the care of his education.

4. This was an enormity that had never been committed before. For tho' Ahaz built a new altar in the temple, it does not appear to have been in honour of any other than the true God.

7. This is ſuppoſed by Mr. Selden to have been a wooden image of Aſtarte.

9. We never read of horſes conſecrated to the ſun before this time; ſo that Manaſſeh not only adopted the worſhip of the old inhabitants of the land of Canaan, but added other ſuperſtitions.

10. Hoſea, Joel, Nahum and Habakkuk, and as ſome think Obadiah, prophecied in the reign of Manaſſeh, and Iſaiah is ſaid to have been put to death, by being ſawn aſunder by his orders.

13. He would inflict upon the kingdom of Judah the ſame judgments that had befallen the ten tribes, and would ſo empty the country of its inhabitants, that none ſhould be left. This was not fully accompliſhed till the reign of the emperor Adrian.

16. By *innocent blood* was probably meant the ſacrifices of children, and other human victims, to the heathen deities.

18. In the book of Chronicles we have an account of the captivity and repentance of Manaſſeh. Why he was not buried in the ſepulchre of the kings of Judah does not appear.

20. There is ſomething very remarkable in the ſudden change of the religion of thoſe kings. Manaſſeh was pious before his death, and as far as he could, he undid all that he had before done, in favour of idolatry, and yet his ſon followed the example of the former, not of the latter, part of his reign.

Ch. XXII. 2. In Joſiah we have an inſtance of another ſudden change, and a greater than had ever taken place before. For in his zeal for the true religion, he exceeded even Hezekiah.

4. He had ordered the temple to be repaired, and money to be collected for that purpose.

8. This was probably the original copy of the book of the law, which had been laid up in the holy of holies.

11. It by no means follows from this account that this was the firſt time that Joſiah had heard of the book of the law. Many perſons at this day are affected in a ſimilar manner on reading the ſcriptures, tho' they were well acquainted with them. This was the original copy, and thereby drew the attention of the king in a more particular manner than it had done before. But he could never have ſet about the reformation as he had done, if the religion contained in that book had not been well known to him. More abſurd ſtill is it to ſuppoſe that this was the origin of the Hebrew religion, and that the book of the law aſcribed to Moſes was compoſed by the prieſts at that time. How came the tabernacle and the temple to have been erected, and an order of prieſts and a ritual obſervance to have been eſtabliſhed, and the feſtivals of the *paſſover*, *pentecoſt*, and of *tabernacles*, all in commemoration of remarkable evens connected with their religion, to have been obſerved from very early times, if the books which contained directions for theſe things had not been extant. The Pſalms of David are unqueſtionably authentic, and in them there are perpetual references to the *written law*, on which he ſays he *meditated day and night*; and in them there are frequent alluſions to every thing of much importance in the hiſtory contained in the Pentateuch.

14. The mode of inquiring of the oracle by means of the high prieſt clothed with the ephod, which was common in the time of David, muſt have been diſuſed afterwards. To Hezekiah, as well as to Joſiah, and other pious kings, anſwers had been given by the intervention of prophets only. This Huldah might have been applied to as living in Jeruſalem, from which Jeremiah, or Zephaniah, who prophecied in this reign might be abſent; or at this time they might not have acquired the eſtabliſhed reputation of Huldah. It pleaſed God to diſtinguiſh ſeveral women with the ſpirit of prophecy, as well as other great attainments, to ſhew that, in his ſight, and eſpecially in things of a ſpiritual nature, there is no eſſential pre-eminence in the male ſex, tho' in ſome things the female be ſubject to the male.

In what part of the city Huldah is here ſaid to have lived is uncertain. Some of the antient verſions make it a ſchool of the prophets, and no doubt a woman advanced in years might have lived in ſuch a place without reproach. But others think that it was within the ſecond wall of the city, there being three in all.

20. How full and diſtinct is this anſwer by the propheteſs, and how unlike, as it cannot be too much noticed, to the obſcure and ambiguous anſwers of the heathen oracles. Joſiah's *dying in peace* is ſufficiently explained by its being ſaid that *he ſhould not ſee the evil that God would bring upon his country.* He died in battle, but after a ſufficiently long reign, and before the Babyloniſh captivity.

Ch. XXIII. 1. *The Priests and the Levites, and all the people, &c.* MSS.

Probably the king himself set the example, by reading to one company, while other persons, and especially the priests, did the same to others.

3. He probably took his station in a place provided for the kings when they attended the service of the temple.

4. This was to shew his detestation of the worship that had been carried on there, tho' it was not so heinous as that of Baal. From Bethel having been within the kingdom of the ten tribes, and being now in the power of Josiah, it has been inferred that after the captivity of the ten tribes a great part of the country was taken possession of by the kings of Judah.

5. Here Baal is distinguished from the sun, tho' they were in reality no other than the same deities. Several of the *Egyptian* gods have been shewn to have been originally the same sun, in different situations with respect to the earth, and as possessed of different attributes, and worshiped with different rites. So also other heathen deities, as Chemosh, Baal, Adonis, Molock, &c. were originally the same, tho' the names and modes of worship became different in different countries.

6. Here it is evident that the word which is generally translated *grove* must signify an image; and it was probably that of Astarte, which is a word very nearly resembling it. The remains of this image were thrown among the common graves as a thing most impure and detestable.

7 That

7. That ſodomy, as well as fornication, was practiſed in the precincts of ſeveral of the heathen temples, is moſt certain; and this is the ſecond time that it has been alluded to in the ſacred hiſtory. Theſe hangings made by women were to make different apartments for ſuch purpoſes.

8. Geba was in the Northern part of the tribe of Benjamin, 1 Kings, xv, 22. There were probably towers near the gates of cities for their better defence, and for the purpoſe of deſcrying the approach of an enemy. Theſe, in idolatrous times would be uſed for idolatrous purpoſes, as were the roofs of houſes and other elevated ſituations.

9. Tho' he would not permit thoſe prieſts who had joined in idolatrous worſhip to officiate in that of the temple, he allowed them their ſhare of the ſacrifices according to the laws of Moſes.

10. This was in the valley through which ran the brook Cedron, which having been uſed for the moſt horrid of all idolatrous purpoſes, he made the receptacle of all the filth of the city, the more effectually to polute it.

11. Horſes, on account of their ſwiftneſs, were by the heathens conſecrated to the ſun, and in ſome places were worſhiped; but it is uncertain what uſe was made of theſe. Chariots were uſed by the Egyptians for proceſſions, in which the images of their gods were carried from their temples, and back to them again, as is now done in Hindoſtan. This had been probably done in Jeruſalem, and horſes uſed on the occaſion.

13. *The mount of Olives.* MS.

No

No doubt the worſhip that had been performed in theſe temples or places had been ſuppreſſed by preceding pious kings; but the buildings had been ſuffered to remain. Theſe were now demoliſhed, and the places defiled, ſo as to be rendered unfit, in the opinion of the heathens themſelves, to be applied to their former uſes.

15. It is evident from this, that Bethel, tho' not Dan, was within the juriſdiction of Joſiah.

16. This verſe is remarkably defective, and ſhould be ſupplied from the LXX thus—*Which the man of God proclaimed, when Jeroboam ſtood by the altar at the feaſt. And king Joſiah turning about caſt his eyes on the ſepulchre of the man of God, who proclaimed theſe words.* See 1 Kings, xii, 32, and xiii, 3. H.

17. There was probably ſome inſcription to diſtinguiſh ſome ſepulchres from others, eſpecially thoſe of perſons who were on any account eminent.

22. The paſſover, had, no doubt, been obſerved by all the pious kings of Judah; but it muſt in ſome meaſure have been neglected to give occaſion to this remark. The concourſe of people to Jeruſalem muſt at this time have been unuſually great, and more zeal was probably ſhewn than on the ſimilar occaſion in the reign of Hezekiah.

29. At this time Babylon was not only independent of Nineveh, but this city having been taken by the kings of Babylon and Media, it had become part of the Chaldean empire. But tho' the ſeat of the empire was removed to Babylon, it is often denominated the Aſſyrian empire, eſpecially when oppoſed to Egypt. Theſe

two

two were then great rival powers, and the intermediate countries were often brought into difficulty by taking part with one againſt the other. How Joſiah came to take the part of the Chaldeans in oppoſition to the kings of Egypt is not ſaid. This war of Pharaoh Necho the king of Egypt, and the battle between him and the Aſſyrians at Magdolum are mentioned by Herodotus.

He was marching to beſiege Carchemiſh on the Euphrates; but not being able to croſs the deſert with his army, he was obliged to paſs through Paleſtine and Syria, and at Megiddo, in the tribe of Manaſſeh, this battle was fought.

30. He was called Shallum, Jer. xxi, 11, and was younger than his brother Jehoiakim. For he was only twenty three years old when he began to reign, and he reigned only three months. After this his brother Jehoiakim was made king when he was twenty five years of age. It is ſtill no uncommon thing in Eaſtern countries to chuſe any of the royal family who is thought the beſt qualified to reign, tho' it is frequently the occaſion of civil wars.

34. This was according to the prophecy of Jeremiah, Ch. xxii, 10, &c. *Weep not for the dead* (that is Joſiah) *neither bemoan him, but weep ſorely for him that is gone away, for he ſhall return no more, nor ſee his native country, but ſhall die in the place whether they have led him captive.*

Ch. XXIV. 1. He began to reign in the fourth year of Jehoiakim, Jer xxv, 1, when, having defeated Pharaoh Necho at Carchemiſh, he made the Jews tributary

to

to him as they had been to Pharaoh. In the fifth year of Nebuchadnezzar Jehoiakim rebelled, and was carried to Babylon, 2 Ch. xxvi, 6; but promising fidelity, he was restored, and served three years longer. In his ninth year he rebelled again, probably at the instigation of the king of Egypt, who was not able to help him.

2. All these nations had been conquered by Nebuchadnezzar, and been ordered to attack Jehoiakim. After which he came himself, reduced Jerusalem, and carried away part of the vessels of the temple. Consequently this was the third year of Jehoiakim mentioned by Daniel, Ch. i, 22, after he was restored to his kingdom, when Daniel and his companions were carried captive to Babylon. This had been foretold by Isaiah, 2 Kings, xx, 17, 8; by Huldah, Ch. xxii, 16; and by Jeremiah, Ch. xiv & xv.

4. This *innocent blood*, so often mentioned, was probably the blood of innocent children, and other human victims sacrificed to the heathen gods.

6. Being taken by the Chaldeans he died out of the gates of Jerusalem, where he had what is called Jer. xxii, 18 19, the *burial of an ass*, that is, without a decent funeral; so that the phrase *sleeping with his fathers*, can only mean that he died as they did. Jehoiakim is called Jeconiah, 1 Ch. iii, 16, Jer. xxii, 24.

8. That is, after the death of his father, who it is supposed had associated him with himself in the kingdom when he was eight years old, 2 Ch. xxxvi, 9; so that he reigned ten years with his father, and three after his death. But there may be an error in one of the numbers.

10 He

10. He had engaged the aſſiſtance of the kings of Egypt.

12. This was the eighth of Nebuchadnezzar.

13 — *Cut off*, i. e. from their baſes. H.

14. At this time Ezekiel was carried captive. Kiſh, the great grandfather of Mordecai, of the tribe of Benjamin, was alſo carried captive at this time. Eſt. Ch. ii, 5, 6.

16. Theſe are the particulars of the *ten thouſand* mentioned v. 14. There was another captivity before this in the laſt year of Nabopollaſſar, Dan. i, 1, 2, 3; but it is thought that only a few ſelect perſons were then carried away, to wait on the king of Babylon. They are not mentioned by Jeremiah, or in this book. From this captivity of Jehoiakim the ſeventy years of Jeremiah are generally dated.

20. The country being ripe for the divine judgments, this rebellion of the king was the means of bringing them on.

Ch. XXV. 6. Riblah is ſuppoſed to have been the ſame city that was afterwards called Antioch. There ſentence was paſſed upon him as a rebel.

7. Thus were fulfilled two prophecies which ſeemed to contradict one another, that of Jeremiah, who ſaid that he would be carried to Babylon, Ch. xxxii, 5—xxxiv, 3, and that of Ezekiel, Ch. xii, 13, that he would not ſee Babylon. He was carried thither blind. The prophecy of Ezekiel who lived in Chaldea, was probably unknown to Zedekiah at the time.

8. In Jer. LXII, 12, it is the *tenth day*.

This was in the nineteenth of Nebuchadnezzar.

9 The

9. The temple of Solomon had ſtood, according to the Jews, four hundred and thirty years; and both at this time and afterwards, by Titus, Joſephus obſerves that it was burned in the ſame month, and the ſame day of the month. As no mention is here made of the ark, it was probably burned together with the temple, tho' the gold with which it was covered would, no doubt, be taken off.

11. There were in all eight hundred and thirty two perſons. Jer. LXII, 29.

17. Theſe two pillars are more particularly deſcribed 1 Kings, VII, 5, and in Jer. LII, 21. They muſt have been thought very extraordinary to deſerve ſo particular a deſcription.

22. Ahikam was the great friend of Jeremiah; and by his advice, he, or his ſons, might fly to the king of Babylon.

25. He had then been governor two months. The ten men were probably chiefs who had others under them. Iſhmael, being one of the royal family, might hope to make himſelf king.

26. This was contrary to the advice of Jeremiah, who gives a particular account of all theſe tranſactions. By this deſertion of the country it became wholly deſolate; only ſome of the neighbouring nations ſeem to have ſettled in ſome parts of it. Jer. XII, 14. Ez. XXXVI, 4, 5.

27. From this it appears that Nebuchadnezzar reigned forty five years. For Jehoiakim was carried captive in the eighth year of his reign, and had been a priſoner thirty ſeven years. But according to the canon of Ptolemy

lemy he reigned only forty three years, and therefore, it is ſuppoſed that he reigned two years along with his father.

30. The reaſon of this diſtinction is not mentioned, and unleſs this favourable treatment was continued in the next reign it could not have been long, for Evilmerodach is not ſuppoſed to have reigned more than two years; but as it is ſaid to have continued as long as Jehoiakim lived, it is probable that it did extend beyond the reign of Evilmerodach.

NOTES ON THE FIRST BOOK OF

CHRONICLES.

THE books that bear this title were evidently compiled from others, and thoſe written at different times, ſome before, and others after the Babyloniſh captivity. They begin with tables of genealogy, collected from the books of Moſes and other records; but having been often tranſcribed, much confuſion has been introduced into many of the names, which it is now impoſſible to clear up. The foundation, however, was

was evidently a real history, and real genealogies. For such particulars of names, and other circumstances, would never have been invented by any person, as no imaginable purpose could be answered by it; and the hazard of making mistakes, and being thereby exposed when they were first published, would have been very great.

The history is chiefly confined to that of the kings of Judah, little notice being taken of those of the ten tribes. It was, therefore, probably extracted chiefly from the records of that kingdom, written by the high-priests, or persons appointed for that purpose. Many of the prophets too appear to have been writers, and their writings contained many historical circumstances, as do those of Isaiah, Jeremiah, and Ezekiel, which are now extant.

Ch. I. 36. Timna was the concubine of Eliphaz, and by her he had Amalek, v. 39.

38. Seir was the antient lord of the country, and they are his descendants that are here mentioned.

Ch. II. 7. As an example of a change of names by mistaking one letter for another, it may be sufficient to observe that this *Zimri* is in Josh. vii, 18 called *Zabdi*, the ר *r* and ד *d* in Hebrew being easily mistaken the one for the other, tho' the *b* and the *m* are more unlike.

11. There is a chasm here, but there is no means of supplying it. There is another v. 14, and also v. 15, and insuperable difficulties in v. 17. Ho.

49. The term *father* is supposed to be used in this place for *prince*, or *chief*, because both Madmannah and Gibea are names of cities.

Ch. III. 1. This Daniel is called Chileab. 2 Sam. iii, 3.

3. Eglah is thought to be the ſame with Michal, the daughter of Saul. She is called his wife by way of eminence, as the firſt that he had, and intitled to peculiar privileges.

13. Johannan is ſuppoſed to have been the eldeſt ſon, but to have died before his father.

19. It is much queſtioned whether this Zerubbabel be the ſame with him that was governor after the return from Babylon.

24. Here mention is made of thirteen generations after the captivity, which at a moderate computation will bring the hiſtory to the time of Alexander the Great. And as mention is made of Jadua, Neh. xii, 11, who was high prieſt when that conqueror came to Jeruſalem, it is probable that ſoon after this time the laſt hand was put to the canonical books of the Old Teſtament. It would be natural for a tranſcriber to continue the genealogies to his own time; as with reſpect to them there would be no danger of making any miſtake, and this would be much eaſier than to continue the hiſtory of events.

Ch. IV. 1. Here the word *ſons* evidently means *deſcendants*, for Hezron was the ſon of Pharez, and the father of Carmi, the ſame with Chelubai, and Caleb, Ch. ii, 9, 18.

2. Zora was the name of a place in the tribe of Judah.

10. The piety of Jabez being noticed in this place, it

it is probable that about this time many others fell into idolatry.

17. Miriam appears to have been the name of men as well as of women.

27 The increaſe of the tribe of Judah is very remarkable, compared with that of the other tribes.

39. There was a place of this name in the tribe of Judah, Joſh. xv, 58, and another place called Gadera, v. 36. Perhaps the Simeonites conquered it from the Canaanites.

40. The Simeonites, wanting room, ſeem to have conquered a tribe of Arabs, and alſo ſome part of the land of Edom, and to have taken poſſeſſion of them.

43. Theſe people being in the Southern part of the country, and mixed with the Arabs, were perhaps left unmoleſted at the Babyloniſh captivity.

Chap. V. 2. He had a double portion of the inheritance, which was one right of the firſt born; but Judah had the pre-eminence with reſpect to authority, which likewiſe appertained to the firſt born.

6. It appears from this that ſome one perſon was always conſidered as the chief of every tribe; probably preſiding in their councils, and commanding them when they went to war.

9. Their right extended to this river, but much of the country was a ſandy deſert.

10. Several hiſtorical circumſtances are recorded in theſe tables of genealogy which we do not find in any other part of the hiſtory. Theſe Hagarites, or Iſhmaelites, were not of the devoted nations, but there might be other juſt cauſes of war with them.

16. They had that part of the country which was not given to the Reubenites, or the half tribe of Manasseh. There were two Sharons, this on the East side of Jordan, and another near Joppa, Josh. xii, 17, 18.

17. It appears from this that accounts of genealogies were taken at particular times by order of the chief magistrate; and in no other country whatever were genealogies so regularly kept, and this is certainly one mark of superior civilization. Not only were histories written of public transactions by public officers, and by prophets who mixed historical anecdotes with their predictions and exhortations, but even many private persons kept written accounts of what related to their own families.

22. Of this war no mention is made in the preceding history, and it seems to have been different from that mentioned v. 10, tho' the Hagarites were their enemies in both. At this time other tribes of Ishmaelites joined them. Jehu and Nephish are mentioned Gen. xxv, 15. The Hagarites are thought to have been the Agraioi of the Greek writers, rather than the Hagareni. As no tribe had its name from Nabajoth, the eldest son of Ishmael, it is thought that the Nabathens of the Greek writers are those that are called Ishmaelites in the scriptures; being, as it were, heirs to the name of their ancestor. They inhabited the best part of Arabia Petræa, near to the Midianites. This war is said to have been of God, tho' the enemies were not of the devoted nations. The cause of war, was, no doubt just, and they had probably consulted the oracle, as they were required to do, in the conduct of it.

23 They

23. They extended their boundary to the North.

25. Notwithstanding this great success and prosperity, these people beyond Jordan, like the other tribes, and perhaps before any of them, abandoned their religion, and worshipped the gods of the people whom they had conquered; and on this account they were the first to suffer in consequence of it by the invasion of the Assyrians.

26. These places are in Media, whither it was said before that the ten tribes were carried captive. Hara is supposed to have been the country of the Arii, having had its name from *har* a mountain, being a hilly country. Gozan is thought to have been the river that is usually called Cyrus, and near to it was the city called by Ptolemy Gauzania.

Ch. VI. 14. Seraiah was carried captive by Nebuchadnezzar, and by him he was put to death. He was the twelfth high priest from Zadoc.

15. Joshua, who returned from the captivity, was the son of Jehozadac.

28. From this it appears that Samuel was a Levite, being descended from Izhar the uncle of Aaron.

32. This tabernacle was that which David had prepared for the ark in Jerusalem.

33. Samuel is here called Shemuel. Heman, who is thought to have been the composer of some of the psalms, was his grandson.

39. Frequent mention is made of Asaph in the titles of the psalms. He is called the brother of Heman, being his near relation.

44. From this it appears that there were three principal ſingers, or directors of choirs, in the temple ſervice. Heman, deſcended from Kohath, was the principal, and his place was in the centre. Aſaph, deſcended from Gerſhom, was at his right hand, and Ethan, from Merari, was at his left; and in this order did their deſcendants take their ſtations.

47. It is obſervable that no deſcendants of Moſes, tho' a Levite, are mentioned as intitled to any place of diſtinction on that account.

57. The cities of the prieſts were diſtinct from thoſe of the Levites, and they were all in the tribes of Judah, Simeon, or Benjamin. Eleven only are recited here, but two more are mentioned in Joſh. xxi, 11, viz. Jattah, and Gibeon.

Ch. VII. 6. This genealogy of Benjamin is not only confuſed, ſays Dr. Geddes, and corrupted like ſome others, but inconſiſtent with that in the next chapter, and others in the Pentateuch. He ſuſpects that the genealogy of Dan ſtood originally in this place.

15. Marks of corruption are moſt evident in this chapter, as is obſerved by Le Clerc.

21. This piece of hiſtory is not mentioned in any other place. At this time the Iſraelites, tho' in Egypt, were not in ſervitude, and therefore at liberty to engage in war with any other people. What was the occaſion of this quarrel with the people of Gath, and why thoſe of the other tribes did not join the Ephraimites in it, is not known.

23. The word *Beriah* ſignifies *in a bad condition.*

Ch. VIII

Ch. VIII. 1. There is much confuſion in this account of the deſcendants of Benjamin. It enlarges on the family of Saul, and ſhews how this tribe increaſed, after having been almoſt exterminated in the war with the other tribes.

2. Benjamin had ten ſons. Gen. xxvi. 21.

6. It appears from this, and the caſe of Ruth, that women were not intended in the law for the excluſion of particular nations from the congregation of Iſrael.

12. Ono and Lud, which was the ſame with Lydda, were neighbouring cities Ex. xxxiii. Neh. vi. 37.

26. Here is another inſtance of the ſame name being common to men and women.

28—39. The genealogy contained in these verses is repeated Ch. ix, 34—44. by a compariſon of which ſeveral corruptions in the text are diſcovered.

29. His proper name was *Jekiel*, as appears from Ch. ix. 35. and he is called the father of Gibeon, becauſe he was the chief of the Benjamites who inhabited that place.

33 Kiſh was the ſon of Abiel, but a different perſon from another of the ſame name mentioned 1 Sam. xiv.

40. The word here rendered *archers* ſignifies *those who tread the bow*, becauſe their bows were ſo ſtrong, that they made uſe of their feet in drawing them.

Ch. IX. 1. Here we ſee the great attention that was paid to genealogies, and no doubt to the general hiſtory of the nation, by a people whom unbelievers affect to conſider as barbarians.

2. This was after the return from Babylon. The Nethenims were thoſe of the devoted and other conquered nations whom David *gave*, as the word ſignifies, or appointed, to aſſiſt the Levites, as the Gibeonites had been appointed by Joſhua to the ſame ſervices before.

3. Hence it appears that ſome of the ten tribes returned with thoſe of Judah and Benjamin, as they all had leave to do, tho' very few availed themſelves of it.

10. This catalogue of the prieſts differs much from that in Nehemiah.

11. This *ruler in the houſe of God* was not the high prieſt, but one who particularly attended to the buſineſs of the temple, perhaps under the direction of the high prieſt.

18. This is thought to ſhew that after their return they did not ſacrifice on mount Moriah, where the temple had ſtood, but on mount Zion, where the king's palace had been, and a temporary tabernacle created by David for the reception of the ark.

19. This is thought to be another proof of the ſame thing. See alſo v. 21—23.

22. Hence it appears that the regulations eſtabliſhed by David for the orderly ſervice of the ſanctuary were ſuggeſted by Samuel.

33. Thoſe whoſe buſineſs it was to ſing during divine ſervice were exempt from every other duty. They either ſung, played upon ſome inſtrument, or inſtructed others.

35. This is a repetition of what was ſaid in the preceeding chapter v. 29. &c. which is a proof of careleſſneſs

leſſneſs in the copier; but careleſſneſs is the reverſe of deſign, and far from being a mark of forgery.

Ch. X. 1. There is very little in this chapter that is not contained in 1 Sam.

10. This is called the houſe of Aſhtaroth 1 Sam. xxxi. 10. Dagon, therefore, muſt have been a different deity; and as the former was a female character, the latter muſt have been a male.

Ch. XI. 1. No account is here given of Iſhboſheth, the principal object of the book being the hiſtory of David, and his ſucceſſors in the kingdom of Judah.

3. It is evident that the divine deſignation of David to be king was well known in the country, and that this was the principal reaſon of the peoples choice of him, tho' it might have been expected that they would have proceeded to this immediately on the death of Saul.

8. *And he built the circuit from Milla, and round to* (the beginning of) *that circuit, and Joab was made governor of the city. K.*

10. This account of David's worthies differs in ſome particulars from that in the book of Samuel; but they were undoubtedly the ſame originally, and the variations have been occaſioned by the tranſcriber, as Dr. Kennicott has clearly ſhewn.

38. In 2 Sam. xxiii, 26, it is Igal the brother of Nathan.

42. *But the thirty were above him. K.*

Ch. XII. 1. The contents of this chapter are not mentioned in the book of Samuel. It appears that

notwithſtanding Saul's perſecution of David, he had many zealous friends in all parts of the country, and ſome in Saul's own tribe and family.

2. Much practice muſt have been neceſſary to acquire this power; and what was gained by the uſe of the left hand, muſt have been in ſome meaſure loſt by the diſuſe of the other, ſo that perhaps it was no great advantage on the whole.

4. There were probably thirty Benjamites in all.

14. They did not bring all theſe men with them, for the followers of David during his perſecution never exceeded ſix hundred; but they had either been commanders of theſe numbers in their reſpective tribes, or were made ſo by David afterwards.

15. It is probable that while Saul was engaged with the Philiſtines, the nations on the Eaſt of Jordan invaded the country, and were repelled by theſe perſons, who croſſed the river at this time. And as the paſſage of the river is ſo particularly mentioned, it muſt have been deemed a difficult and bold undertaking. Perhaps they were obliged to ſwim over it.

17. Theſe being Benjamites, he might reaſonably have ſome ſuſpicion of their intention. The thirty mentioned before were the relations of Saul, perhaps particularly known to David; but theſe might be unknown to him.

18. He ſeems to have ſpoken with particular earneſtneſs, reſenting David's ſuſpicion of them.

21. Theſe were probably the people who plundered Ziclag in David's abſence.

22 The

22. The *host of God* probably means the ſtars, an expreſſion often made uſe of to denote a great number. Thus the poſterity of Abraham are ſaid to be as the ſtars for multitude.

27. He was not the high-prieſt, for Abiathar was in that office; but he might be the head of the tribe for civil affairs.

28. The Hebrew prieſts were not exempted from ſerving in the army, any more than prieſts in heathen countries.

31. They were deputed by the reſt of the tribe to ſignify the general choice of David.

32. All that was meant by this language was probably that they were men of good underſtanding, judges of what was proper to be done on the occaſion.

39. This was after the death of Iſhboſheth, being a ſolemn deputation from all the tribes, even the moſt diſtant ones, and forming a great army, more than it could be ſuppoſed that David was prepared to entertain.

Ch. XIII. 3. Tho' this propoſal was made immediately upon David's acceſſion, it was not executed till after what is related in the next chapter, as appears from the book of Samuel. In the time of Saul the ark was ſuffered to remain at Kirjathjearim; and in the latter part of his reign he ſeems to have had no thought about religion, till in his extreme diſtreſs he applied to the oracle without receiving any anſwer, and then to the witch of Endor.

7. They ſeem to have given no attention to the directions for the decent conveyance of the ark contained in the writings of Moſes, tho' not from a want of reſpect

reſpect for it, as their conduct ſhews. And as it had come from the Philiſtines in a carriage, they might have been led by that circumſtance to adopt the ſame method.

Ch. XIV. 12. It appears to have been no unuſual thing to carry the images of their gods to the field of battle, hoping by this means more effectually to engage their aſſiſtance. David on capturing them, did not preſerve them as trophies of his victory, but to ſhew his juſt contempt of them, he deſtroyed them all.

Ch. XV. 1. All the wives of David would of courſe require ſeparate ſuites of rooms, tho' they might be all under the ſame roof. He did not think proper, tho' for what reaſon does not appear, to bring the original tabernacle from Gibeon, where the morning and evening ſacrifices continued to be offered, tho' the ark was in Jeruſalem.

12. Their *ſanctifying* themſelves conſiſted in abſtaining from every cauſe of legal impurity.

13. The king was now become ſenſible of the former inattention to the proper method of conveying the ark, as not ſufficiently reſpectful.

16. The introduction of muſic into the ſervice of the ſanctuary was the work of David, the ritual of Moſes containing no directions about it. Muſic, however, as well as dancing, accompanied with the recitation of hymns in honour of their gods, was uſed by all the heathens in their acts of worſhip; but whether this cuſtom of theirs was prior to that of David, is unknown. In the Hebrew ſervice vocal muſic always accompanied inſtrumental, and the hymns they recited are contained in

in the book of pſalms. In this part of the ſervice all the people might join.

18. There is probably ſomething imperfect in the text of this place. *Ben* denotes the ſon of ſome perſon mentioned immediately afterwards. The LXX adds *Azzah*, thought to be the ſame with Azaziah, v. 21.

21. Three kinds of inſtruments ſeem to be mentioned here; the *cymbals*, which were of braſs, and which, like the drum, had but one note; *flutes*, or wind muſic, and the *harp*, or a ſtringed inſtrument. They were probably ſometimes uſed ſeparately, and ſometimes all together, ſignified by the term *lamnatzeah*, or as we ſay, *the whole band*.

22. This was probably for the vocal part of the performance, as it immediately follows the account of the inſtrumental muſic. Some, however, render it *for the carriage of the ark*.

Ch. XVI. 4. This ſervice was performed every day in the tabernacle which he had erected for the ark; but the morning and evening ſacrifices were made at Gibeon, at the altar in the original tabernacle.

8. This pſalm is the 96th, and part of the 105th. It ſeems to have been ſung every day, whatever other pſalms or hymns might be added to it. It is an animated commemoration of the divine goodneſs to mankind in general, and to the Hebrew nation in particular, not omitting to notice the ſuperiority of the true God to the gods of the heathens, and calling upon all mankind to join in that worſhip.

31. There is a peculiar ſublimity in theſe ſentiments, and in this invitation of all mankind to rejoice in the divine

vine government, from the full perſuaſion of the univerſal benefit of it.

35. There is ſomething remarkable in this part of the hymn, and it is not found in either of the pſalms above mentioned. It has, therefore, been ſuppoſed, and with much probability, that it was added by Ezra after the captivity, when it was ſung in the temple that was then built.

40. From this it is evident that the morning and the evening ſacrifices were not made at Jeruſalem, but at the altar in Gibeon, till the erection of the temple.

41. That is to ſing the ſacred hymns, one of which was perhaps that above mentioned, of which that reſponſe, as it may be called, *for his mercy endureth for ever*, which occurs in many others, makes a part. A pſalm in which it occurs ſeems to have been ſung every day after the return from the captivity, as appears from Ezra iii. 11. *And they ſung together by courſe, in praiſing and giving thanks to the Lord, becauſe he is good, for his mercy endureth for ever towards Iſrael.* Nor could any ſentiment be more proper to be continually impreſſed upon the mind.

Ch. XVII. 4. Theſe expreſſions, and thoſe in v. 9, refer, in the proper and literal ſenſe of the words, to a time that is yet future; tho' in a qualified ſenſe they may be underſtood of the ſtate of the kingdom under David and his immediate ſucceſſors.

16. This, no doubt, was ſpoken before the ark, in the tabernacle which he had erected.

Ch. XVIII. 1. Inſtead of Gath and her towns, it

is

is in 2 Sam. viii. Methog-ammah, which is perhaps another name for the ſame diſtrict.

4. In 2 Sam. viii. 4, it is *ſeven hundred.*

Ch. XIX. 1. The hiſtory in this chapter is the ſame, with hardly any variation, with that in 2 Sam. xvi.

4. To ſhave half the beard was the greateſt of all inſults, and to which the vileſt criminals only were ſubject. MARTIN.

6. This Maacah was a city in the land of Canaan, bordering upon Syria, and therefore called Aram Maacah.

7. Thoſe thirty thouſand chariots muſt mean ſo many men who fought in chariots. For in ancient times each chariot had only one warrior, and a perſon to conduct it. In the book of Samuel it is ſaid they hired twenty thouſand footmen from Zobah, and twelve thouſand men of Aſhtob, which make the thirty thouſand of this place.

Ch. XX. The hiſtory of Uriah and Bathſheba is omitted here, probably becauſe it was related at large in the book of Samuel.

And he put them to the ſaws, CONG. and as ſupported by the parallel paſſage 2 Sam. xii, 31.

Ch. XXI. 1. This is the firſt time that the word *Satan* occurs in this hiſtory; and it is evident that it does not ſignify a diſtinct intelligent perſon, but the ſource of evil, or improper thoughts that aroſe in David's own mind, viz. his pride and oſtentation. In the correſponding paſſage in the book of Samuel it is ſaid that God, being angry with Iſrael, moved David

to

to number them; and this is perfectly conſiſtent with the other account. The puniſhment of the people was a proper meaſure in the conduct of providence ſuiting their caſe, and the conduct of David was the means by which this puniſhment was brought about. And in the language of ſcripture whatever takes place according to the uſual courſe of nature is aſcribed to the God of nature; as the obſtinacy of Pharaoh, and the envy and malice of Joſeph's brethren.

5. This account differs conſiderably from that in 2 Sam. xxiv 9.

6. It is ſomething extraordinary that Joab ſhould ſee this buſineſs in its true light, while David did not. But his pride was not intereſted in the event.

9. Gad might be the perſon appointed to write the records of his reign, as it was the cuſtom for all the princes in the Eaſt to have ſuch perſons. Their accounts were examined after the death of the prince. This is now the cuſtom in Abiſſynia. *Fragments* Vol. ii, p. 21.

17. In this David diſcovered an ingenuous diſpoſition, and a juſt concern that the innocent people, as he conſidered them, ſhould ſuffer for his offence.

20. In the books of Samuel there is no mention of *Ornan*, or as it is here called *Araunah* and his ſons ſeeing the angel. From this and other circumſtances of variation, it is evident that the two accounts were originally different, tho' in ſubſtance the ſame, and not one of them copied from the other.

25. In 2 Sam. xxiv, 24, it is fifty ſhekels of ſilver.

26. This circumſtance, which is a very important one,

one, of the ſacrifices being conſumed by fire from heaven, is not in the other account.

30. At firſt the buſineſs was urgent, and David would not defer his ſacrifice till he could go to Gibeon; and finding that God accepted his ſacrifice in this place, he might think himſelf authorized to continue to ſacrifice there. But this is not inferred with certainty. This was only an occaſional ſacrifice. For Solomon ſacrificed at Gibeon till the temple was built, on mount Moriah.

Ch. XXII. 1 From this time David ſeems to have determined that this ſhould be the place in which the temple ſhould be built, as it afterwards was by Solomon.

9. David's deſign to build the temple appears to have been prior to the birth of Solomon; and by forming the deſign, and making theſe expenſive preparations, he had more merit with reſpect to it than his ſon.

14. *Ten thouſand talents.* JOSEPHUS P.

In the account of the gold omit the word *a thouſand* and *one of the thouſands*, in that of the ſilver. CONJ. HO.

Upon any mode of computation, if there be no miſtake in theſe numbers, the quantity of gold collected by David was immenſe. Witſius makes it amount to twenty thouſand five hundred tons of gold.

Ch. XXIII. 4. There muſt have been many more than could have been employed about the temple at the ſame time; but they might all take their turns, or be ready to be called upon when they were wanted. Six thouſand might well be employed in the greater or leſſer courts of juſtice. At leaſt this number might qualify themſelves for this office, and ſerve when they were

required. The ſame obſervation may be made with reſpect to the porters in the next verſe. Four thouſand perſons could not be wanted to open and ſhut the gates and doors of the temple, much leſs thoſe of the tabernacle.

9. Omit *the ſons of Shemei, Shelomith and Hazieland Haran*, being contrary to what follows v. 10. Conj. Ho.

17. It is remarkable that, tho' the deſcendants of Moſes were pretty numerous, they were all ranked with common Levites, inferior to the poſterity of Aaron; which is a ſufficient proof that his inſtitutions were not his own, or that he was a man of no ambition. For no man would prefer the ſons of his brother to his own.

24. In ſome offices they ſerved at twenty, and in others not till they were thirty years of age. Num. viii. 24.

30. Sacred hymns were ſung accompanied with vocal and inſtrumental muſic, every morning and evening in the ſervice of the ſanctuary.

Ch. XXIV. 3. It does not appear that David acted by any divine direction in this diſtribution of the prieſts and Levites. He would, no doubt, conſult with the principal of them; and as the regulations that he made were for the convenience of the whole body, and the ſeveral parts were aſſigned by lot, there could not have been any reaſonable objection to them. In ſome way or other, however, he muſt have thought himſelf ſufficiently authoriſed to make theſe regulations.

4. There being twice as many families of the deſcendants of Eleazar as of thoſe of Ithamar, in forming theſe

theſe twenty four courſes he naturally allowed twice as many to the former as he did to the latter.

6. They choſe by lot, firſt one of the deſcendants of Eleazar, then one of thoſe of Ithamar, till thoſe of the latter were all drawn. After this all the remaining lots were neceſſarily from the deſcendants of Eleazar.

7. The firſt courſe was reckoned the moſt honourable. Joſephus prides himſelf in being of it. Mattathias, the father of the Maccabees was alſo of it. 1 Mac. ii, 54. Zachariah, the father of John the Baptiſt, was of the eighth courſe, viz. that of Abiah. Each of theſe courſes ſerved a week, beginning with the ſabbath. At the public feſtivals, when all the prieſts and Levites were preſent, they aſſiſted if neceſſary, and they were all intitled to a ſhare of the ſacrifices. Deut. xviii, 6—7.

19. From the phraſe *as the Lord God commanded him* (it being ſuppoſed that the word *him* refers to David) he is thought to have received ſome particular inſtructions on this ſubject.

20. Several of the deſcendants are mentioned here, which do not occur in any other place.

31. The attendance of the Levites was determined by lot, as well as that of the prieſts; and the meaning of this laſt clauſe probably is, that thoſe of the elder branch took their lot equally with thoſe of the younger, without any preference of one to the other.

Ch. XXV. 1. By the *captains of the host*, are to be underſtood in this place the chief of the prieſts. Here ſinging, accompanied with muſic, is called *prophecying*. Dr. Lighfoot points out the particular pſalms that were

ſung in the temple every day in the week, but his authorities could only be thoſe of the later Jews.

5. The meaning of the phraſe *to lift up the horn* is uncertain. It may be that God was pleaſed to honour Heman by giving him ſo numerous an offspring. Mr. Bruce.

7. Twelve of theſe ſingers, with their ſuperintendant, were in waiting every week; twelve times twenty four amounting to two hundred and eighty-eight.

9. It will appear from this account that no regard was paid to primogeniture, the lots having diſpoſed the courſes in a very different order.

Ch. XXVI. 6. Several of the ſervices about the temple required ſtrength and agility.

15. The word *aſuppim* Dr. Geddes renders ſtore rooms.

16. This was the gate that led from the king's houſe to the temple, the valley between being filled with a raiſed cauſeway.

18. Dr. Geddes conjectures that the word *parbar* here uſed means the armoury. Some think it was the gate that led to Millo at the Weſt end of mount Moriah.

20. The *treasure of the house* means things of value in conſtant uſe, while *the dedicated things* were money, and other things of value depoſited in the rooms adjoining to the temple.

22. As ſome parts of this treaſure were committed to the cuſtody of the porters, other parts, Dr. Lightfoot thinks, were committed to other claſſes of Levites.

24 This

24. This perſon, and Shelomith, mentioned v. 28, are the only deſcendants of Moſes who are ſaid to have been advanced to any office of conſequence.

28. This appropriation of treaſure for national and religious uſes ſeems to have been begun with Samuel.

29. That is, buſineſs out of Jeruſalem, as that of preſiding in courts of judicature, and other employments of a civil nature.

31. Jazer was a city given to the deſcendants of Merari.

32. This great number might be wanted for a part of the country ſo diſtant from Jeruſalem, as requiring a more careful inſpection, eſpecially in things relating to religion, being in the neighbourhood of idolatrous nations. But both Levites and prieſts might diſcharge civil offices, even thoſe of war, if their aſſiſtance was wanted.

Ch. XXVII. 1. After the preceding regulation of eccleſiaſtical affairs, we have an account of what David did with reſpect to things of a civil nature. Beſides a national militia, ſuch as compoſed all antient armies, twenty four thouſand men attended on the perſon of the king, and were changed every month; and they were probably independent of the Cherethites and Pelethites.

7. Theſe courſes muſt have been fixed at the beginning of David's reign, for Aſahel was killed ſoon after his acceſſion. He was ſucceeded by his ſon.

8. He was probably the valliant man called Shammah, 2 Sam. xxiii, 11.

9. He is mentioned in the liſt of worthies in 2 Sam. xxiii, 26, and in this book, Ch. xi, 18. Several others here mentioned were of the worthies of whom a partilar regiſter was kept.

16. Each of the tribes had a chief attending to the affairs of the tribe, as was the caſe from the beginning.

17. Here we again ſee that the head of the tribe of Levi for civil affairs was not the high prieſt.

18. The chief muſt have been elected. For the brother of David can hardly be ſuppoſed to have been the hereditary chief of ſo conſiderable a tribe as that of Judah. He is called Eliab, 1 Sam. xvi, 6.

21. The tribe of Manaſſeh being divided by the river Jordan, each part of it had its ſeparate chief.

22. No mention is made of the tribe of Gad, or of Aſher, and for what reaſon does not appear.

23. David ſeems to have thought it unlawful to number all the people, and therefore contented himſelf with taking an account of thoſe who were of a proper age for bearing arms.

24. It is evident that a regiſter was kept of all public tranſactions; but this being found to be irregular, it was not ſo recorded; tho', the fact, being notorious, is related by the hiſtorian.

25. This is an account of the management of the king's private eſtate.

31. No mention is made of *hogs* any more than in the account of the wealth of Job, or of any Iſraelite. Gadara, where hogs were kept in our ſaviour's time, was a Grecian city, as Joſephus ſays.

Chap.

Ch. XXVIII. 1. The events mentioned in this chapter muſt have been ſubſequent to the attempt of Adonijah to make himſelf king. This was a ſolemn aſſembly to ſettle the kingdom under Solomon; and the behaviour and ſpeech of David on the occaſion are exceedingly intereſting. They ſhew his zeal for the honour of God, and the welfare of the kingdom, as well as his affection for his ſon.

3. The divine diſapprobation of war and bloodſhed is ſtrongly expreſſed by this circumſtance. Tho' the wars of David had been juſt, and he had been favoured with ſignal ſucceſs, and even by ſupernatural aſſiſtance, yet he was conſidered as in a manner polluted by ſhedding blood, and on that account only not fit to erect a temple to the God of peace and love.

6. This deſignation of Solomon to ſucceed his father was made before he was born, and was probably announced at the time, or ſoon after. See 2. Sam. vii. 13.

9. This addreſs to Solomon is truly affecting, reminding him of his duty to God, his own perſonal intereſt in adhering to it, and the impoſſibility of his eſcaping the divine judgments if he neglected it. God's perfect knowledge of the hearts of men is particularly inſiſted upon. The heathens had no ſuch exalted ideas of any of their gods.

16. In the tabernacle there was only one table; but in the temple there were ten, ſome of which muſt have been of ſilver. There was alſo the ſame addition to the number of candleſticks, and it cannot well be ſuppoſed but that the room being ſo much larger, the lamps be-

longing to them all were lighted, atleaſt on ſome occaſions; and the number of prieſts being increaſed, the loaves of ſhew bread were probably increaſed alſo.

18 —*The pattern of the place of the Cherubims*, He.

19. It was evident from this, that the form of the temple had been particularly deſcribed to David, as that of the tabernacle had been to Moſes; ſo that nothing relating to either of them had been left to their diſcretion.

Ch. XXIX. 2. David had ſo much more merit than Solomon with reſpect to the building of the temple, that the latter ſeems to have had little to do beſides ſuperintending the execution of the deſign.

3. 4. Theſe numbers muſt have been magnified by the Jewiſh tranſcriber. Ho.

4. All the overlaying in the temple was with gold. The ſilver, therefore muſt have been uſed chiefly in the adjoining buildings. The precious ſtones was diſpoſed of, tho' in what particular manner we are not informed, as ornaments in the building.

8. What was given by David and his princes for the building of the temple, Mr. Bruce ſays, exceeded in value eight hundred millions of Engliſh money, if the talent was that of the Hebrews, and not a weight of the ſame denomination the value of which was leſs, and uſed in trafic for the precious metals. The value of a Hebrew talent appears from Exod. xxxvii. 25, 26, to have been three thouſand ſhekels. *Travels* p. 429.

From the gold being ſaid to have been of *Ophir*, it is probable that David had eſtabliſhed a navigation to that place after his conqueſt of Idumea.

16 There

16. There is much true piety in this ſentiment, acknowledging that all we have is from God, that we can only give to him what he has given to us, and that even the diſpoſition to act in this pious manner comes from him.

20. Here the word commonly rendered *to worship* cannot ſignify more than the act of bowing, or proſtration, becauſe it is applied to the king as well as to God, and certainly with a very different meaning.

22. Zadock appears to have been appointed high-prieſt in the life time of David, tho' he did not act in that capacity till the time of Solomon.

29. This book of Samuel is probably the firſt part of thoſe which now bear his name. Thoſe of Nathan and Gad have not been preſerved, unleſs the latter part of thoſe books were compiled out of them; and this is not at all improbable. The loſs of many of the books referred to in this hiſtory is, no doubt, a ſubject of regret. But, as Biſhop Patric piouſly remarks, God knows better than we what was fit to be preſerved for the edification of his church.

NOTES

NOTES ON THE SECOND BOOK OF CHRONICLES.

CHAPTER I. 2. This aſſembly was of the ſame nature with that which David called before his death, when Solomon was acknowledged as king, and when he addreſſed him and them in the ſolemn manner that is repreſented in the preceding book.

3. The ſacrifices of David were in Jeruſalem where the ark was, in a tabernacle conſtructed by himſelf for its reception; but the national altar remained in the original tabernacle at Gibeon; and Solomon, being a young man, had not the excuſe that David had for not leaving Jeruſalem and attending there. It is evident, however, that the ceremonial of the worſhip preſcribed in the laws of Moſes was not rigidly adhered to till after the building of the temple.

17. It appears from this that each chariot was drawn by four horſes, the price of a ſet being four times as much as that of a ſingle horſe.

Ch. II. 6. As Solomon could not mean to offend Hiram by this meſſage, it ſeems to have been generally acknowledged that the God of the Hebrews was ſuperior to any other. This idea, however, of the univerſal preſence of God, muſt have aſtoniſhed this heathen prince if he had not heard of it before.

12. Here Hiram acknowledges the God of the Hebrews to have been the creator of the heavens and the earth. The ſentiment, was not, however at all inconſiſtent with his own idolatry, as he might think that particular departments in the government of the world might be aſſigned to inferior deities.

14 Both this Huram employed by Solomon, and Bezaleel, and Aholiab employed by Moſes, were skilled in arts of very different natures, in metals, as well as in linen and woolen, &c. which is a proof that the arts in general were at that time in their infant ſtate. At preſent the moſt ingenious men find ſufficient employment for their genius not only in one art, but in ſingle branches of it.

17. Theſe were the remains of the devoted nations, who had conformed to the Hebrew religion.

Ch. III. 4. That the height of this porch ſhould be one hundred and twenty cubits, ſo much higher than the temple itſelf, is very improbable. In the book of kings it is ſaid to have been thirty cubits, and the antient verſions in general make it twenty cubits.

6. It is not ſaid in what manner the precious ſtones were diſpoſed; but it muſt have been in ſuch places, and in ſuch a manner, as was thought to be moſt ornamental. Parvaim has been thought to be Taprobana, or Ceylon, in the Eaſt; the words having ſome reſemblance to each other.

9. Each nail by which the plates of gold were faſtened to the boards is ſuppoſed to have coſt fifty ſhekels, ſo that probably their heads were large, and formed in ſome curious manner. What are here called *chambers*

muſt

muſt mean the upper floor or roof of the houſe, which was covered with gold as well as the walls. The rooms that are called chambers in the building that ſurrounded the temple were thoſe in which were kept the wine, oil, &c. for the ſervice of the ſanctuary, as well as for the keeping of other things of value, and the accommodation of the prieſts and Levites during their attendance; and could not require to have been fitted up in ſo expenſive a manner.

10.——*Two cherubims of wood.* LXX.

13. By their faces being *inward*, or, as it is literally rendered, *towards the houſe*, is probably to be underſtood their looking towards the holy place, where the prieſts attended, and not towards the wall of the moſt holy place.

14. In 1. Kings vi. 31. it is ſaid that *for the entering of the oracle he made doors of olive tree, the lintel and ſide parts were a fifth part of the wall.* Part, therefore, of the partition between the holy and moſt holy place was of wood, and in the centre of it was this curtain, or vail. In the book of Kings there is no mention of any vail. It is evident from this, and other circumſtances, that the two accounts were not originally the ſame, but taken by different perſons.

15. Read *eighteen cubits*, to agree with 1 Kings vii. 15. and Jer. Lii, 21. CONJ. HO.

Ch. IV. 9. As this great court muſt have been for the people, and it had doors, it is evident that the whole ſpace was incloſed with a wall, tho' there is no mention of this in the book of Kings.

16 *And*

16. *And all the instruments did Hiram make, and bring to king Solomon*, CONY. &c.

19. It ſhould ſeem from this account, that all the tables were overlaid with gold; but then what uſe was made of the ſilver?

Ch. V. 9. The account from which this was taken muſt have been written while the temple was ſtanding.

13. They probably ſung the whole of the one hundred and thirty ſixth pſalm, in which this is the reſponſe.

Ch. VI. 11. This ſpeech and prayer of Solomon, tho' the ſame in ſubſtance with thoſe in the book of Kings, are not exactly the ſame, ſo that they were not copied from the ſame original.

41. Theſe words are in Pſalm cxxx. 8. 9.

Ch. VII. 1. There is no mention of this extraordinary circumſtance in the book of Kings, but only of the cloud, the ſymbol of the divine preſence, filling the houſe after the prieſts had put the ark in its place.

Ch. VIII. 2. In the book of Kings it was only ſaid that Hiram did not like the cities that Solomon gave him. We here learn that they were returned to him, and that he improved them.

14. David is here called a *man of God*, which is of the ſame import with *prophet*. Moſes is generally ſo called, and both David and Moſes had ſimilar communications made to them, to Moſes concerning the tabernacle, and to David concerning the temple.

18. In the parallel paſſage it is *four hundred and twenty*.

Chap.

Ch IX. 1. The hiſtory in this chapter differs in nothing material from that in the book of Kings.

29. In the book of Kings we are only refered to *the book of the acts of Solomon*, but here we are referred to the writings of two prophets that are not now extant, thoſe of Ahijah, and theſe of Iddo, who alſo wrote the acts of Rehoboam, and is ſuppoſed to have lived in the reign of Aſa, Ch. xv, 1, where he is called *Oded*. The moſt important particulars in theſe books being copied into thoſe of Kings and Chronicles may have been the cauſe of their being neglected and loſt.

Ch. XI. 1. This great body of Levites would be a conſiderable addition of ſtrength to the kingdom of Judah.

15. The word here tranſlated *demons*, properly ſignifies *goats*; and becauſe the Egyptians worſhiped goats, it is thought by ſome that this ſpecies of idolatry was introduced from Egypt, where Jeroboam had reſided. But as in all other places the *sin of Jeroboam* is deſcribed as conſiſting in nothing more than the worſhip of the calves, which repreſented the attributes of the true God, it is not eaſy to ſay what other objects of worſhip are intended in this place.

Ch. XII. 1. This muſt have been the worſhip of ſome heathen deity, for it could not be that of the golden calves of Jeroboam.

13.—Sixteen years when he began to reign. Conj. Ho.

Ch. XIII. The three numbers were originally *forty thouſand, eighty thouſand, and fifty thouſand.* K.

17 The

17. The preceding excellent expoſtulation of Abijah had probably ſome effect in diſcouraging the Iſraelites. This is the greateſt ſlaughter that is mentioned in any hiſtory. But conſidering the great numbers of which antient armies often conſiſted, the manner of fighting in thoſe times, and the little quarter that was uſually given, the account is not incredible.

Ch. XIV. 5. It is probable from the term uſed in the original, that theſe were images in honour of the ſun.

9. *Three thouſand three hundred chariots.* CONJ. HO: This immenſe army argues the Ethiopians or Cuthites, to have been a numerous and powerful nation. At this time, as well as in that of the queen of Sheba, it probably conſiſted of people on both ſides of the Red ſea. This king might alſo be in the poſſeſſion of Egypt, eſpecially as the Lubim, or Lybians, are ſaid to have been in his army, Ch. xvi, 8.

Zerah, according to Mr. Bruce was a Cuſhite negro, a prince of the Cuſhites who were carriers in the Iſthmus. They carried their proviſions of flour and water with them, and could be aſſembled in a ſhort time in very great numbers for any particular expedition. *Travels*, p. 407.

Ch. XV. 5. This muſt refer to the time of the judges, in much of which period the worſhip of God was neglected, and the people ſuffered in conſequence of it.

8. Probably the altar wanted ſome repairs. It can not be ſuppoſed that it had not been made uſe of in the preceding part of this reign.

13. This was enforcing the laws of Moſes reſpecting idolatry:

17 He

17. He took away the high places in Judah, but not in the ten tribes. Perhaps this was not in his power.

Ch. XVI. 1. *In the sixth and twentieth year*, Conf. CAPELLUS and HO.

Joſephus ſuppoſes that the original reading was twenty ſix years, which will then be the laſt of Baaſha, for he began his reign in the third year of Aſa, and reigned only twenty four years.

7. There is nothing of this hiſtory in the book of Kings.

10. It is extraordinary that ſo pious a prince as Aſa in general was ſhould be ſo unreaſonable, as to behave in this manner to a perſon whoſe divine miſſion he does not appear to have queſtioned. It can only be ſaid that perſons who have long been in the poſſeſſion of power can ill bear contradiction.

12. Theſe phyſicians were probably perſons who pretended to cure by means of charms, as was the caſe with all the ancients; and this practice favoured of idolatry.

14. They did not burn the body; for this was never the cuſtom of the Jews, but they might burn ſpices at the funeral. In Jer. xxxv. 5. it is ſaid that they would burn odours for Zedekiah. At great funerals coſtly entertainments were uſually made, and the burning of incenſe cloſed all their feaſts.

Ch. XVII. 6. That is, thoſe in which the heathen gods were worſhiped. But it appears from Ch. xx. 23, and from 1 Kings, xxii, 42, that he left thoſe that were dedicated to the true God.

7. We read of no other prince who took the ſame care

care to have the people well instructed in the law. But it might have become more necessary than it had been in any former time. To do this more effectually, the king sent his own officers, men, no doubt, zealous in the business, along with the priests and Levites, whose proper office it was to give the instruction. Had the laws and admonitions of Moses on this subject been observed, this could not have been necessary; but they had been much neglected. It is pretty evident from this history, that the weekly assembling in synagogues for the reading of the law and prayer, was not in use at this time.

9. Copies of the law were at this time, no doubt, scarce; but they were not unknown. What a disposition to cavalling then must it shew, to suppose that the copy of the laws that was found in the temple in the time of Josiah was the first that was ever made?

16. He had probably shewn particular zeal in the reformation undertaken by Jehoshaphat.

Ch. XVIII. 1. His son married Athaliah, the daughter of Ahab. She must have engaged to conform to his religion, and his views were, no doubt, very good, viz. to preserve the peace between the two kingdoms, to unite their forces against any common enemy, and perhaps to bring them eventually under one head.

3. The whole of this chapter is so much the same with that in the book of Kings, that they were probably copied from one common original.

Ch. XIX. 3. There is something probably omitted in this place. He was perhaps told what his offense

was, tho' he might eaſily ſuppoſe it; and ſome account was probably given of the impreſſion which this admonition made upon him.

4. It is evident that Ahab acquieſced in Jehoſaphat's keeping poſſeſſion of the places which had been conquered from the ten tribes; and by this means the kingdom of Judah would probably be equal in extent and in power to that of Iſrael.

5. Sufficient proviſion had been made in the laws of Moſes for the eſtabliſhment of courts of juſtice through all the country, but they had been neglected, as had been his directions for reading the laws to the people.

Ch. XX. 1. *With them of the Edomites.* CONJ. HO.

2. ——*On this ſide of Edom.* CONJ. CALMET.

5. Some ſuppoſe, and not improbably, that this *new court* was that of the women, as it is certain there was ſuch a court in the temple of Herod, who is not ſaid to have made any innovation in the ſtructure. It was a ſpace ſeparated, tho' perhaps only by lattice work, from the next outer court, on the Eaſt ſide. Theſe women might attend unſeen by men, as is the cuſtom in many of their ſynagogues at preſent.

6. This conduct of Jehoſaphat much reſembles that of Hezekiah on the invaſion of the Aſſyrians, and the event was ſimilar.

12. It is rather extraordinary that the forces of Jehoſaphat, conſidering what he had done to increaſe them, ſhould not have been equal to thoſe of theſe nations. Many tribes of Arabs, not particularly mentioned, muſt have joined them, and the invaſion might have been ſudden.

16 Theſe

16. Theſe circumſtances being found to be true, would be a proof that he ſpake by divine inſpiration.

21. This was the cxxxvi pſalm, which was uſually ſung in the temple, and on other ſolemn occaſions.

22. Dr. Geddes has *diſſention*, inſtead of an *ambuſh* in the place, and it agrees better with the hiſtory that follows. Perhaps the ambuſh being laid againſt the army of Jehoſaphat, they might fall by miſtake on that of their allies, and this might be called an ambuſh *God* laid for them,

25. It is the cuſtom with many in the Eaſt to go to battle richly habited, and with many things of value about them. It, no doubt, ſhows their confidence of victory before the engagement, which will encourage their friends and confederates; but being known, it will be a motive with the enemy to attack them with vigour, in hope of a rich plunder.

Ch. XXI. 2. Here the word *Iſrael* muſt have been put inadvertently for *Judah*, by the writer or the tranſcriber.

3. Putting them into the poſſeſſion of fortified cities would naturally excite the jealouſy of the king.

4. This is the only inſtance of any king of Iſrael, or Judah, putting all his brothers to death. This has often been done by other princes in the Eaſt. This Joram was probably an idolater.

12. Here, no doubt the word *Elijah* has been put by miſtake for *Eliſha*, or the name of ſome other prophet. For Elijah had been tranſlated many years before this time. Perhaps the word *prophet* only might

be in the original, and the name of Elijah added by conjecture afterwards.

13. From this it may be inferred that his brethren were idolaters; and this might be one motive with the king for putting them to death.

15. We are not informed in what manner the king received this meſſage, which the prophet, probably dreading his reſentment, had not ventured to deliver in perſon. The threatning was executed in all its parts.

17. They put his ſons to death Ch. 22. 1. but his wife Athaliah and her youngeſt ſon eſcaped. Jehoahas is alſo called Ahaziah, Ch. xxii; 1, and in v. 6, Azariah.

20. The people did not wish him to live any longer; and they ſhewed him no reſpect when he was dead.

Ch. XXII. 2. In 2 Kings viii. 17. and 2 Chron. xxi, 20, it is *thirty*.

She was his grandaughter.

11. Being aunt to the young king, ſhe naturally took a greater intereſt in his preſervation, and ſucceeded on to the kingdom.

XXIII. 2. He firſt ſecured the intereſt of the Levites, and principal perſons in the country before he ventured upon a revolt.

16. After two idolatrous reigns this was more neceſſary.

Ch. XXIV. 3. It was unuſual, tho' it does not appear to have been unlawful, for a high prieſt to have two wives; and perhaps he might not have had them both at the ſame time. He is never, however, called the *high-priest*, but only the *priest*, perhaps the next in authority

authority to the high-prieſt, and a man of great ſpirit and activity.

7. Theſe ſons ſhe might have had by other men than the king. For the late king's brethren were carried captive before the death of their father.

16. This was an extraordinary inſtance of reſpect ſhewn to a perſon who had not been a king.

17. This king muſt have been a weak man, being firſt governed by Jehoiada, and on his death by perſons of oppoſite principles.

21. This is the greateſt outrage and contempt of God, and of religion, that we any where read of; and it is mentioned by our Saviour as an act of peculiar enormity.

23. This war is different from that mentioned 2 Kings xii. 17. Hazael himſelf was not preſent in it, but only his army.

25. He appears to have put to death more than one ſon of Jehoiada.

27. Dr. Geddes gives a tranſlation of this verſe very different from the common one.

Ch. XXV. 5. Jehoſaphat had nearly four times as many, Ch. xvii.

6. *Twenty thousand.* Conj. C.

10. They would naturally conſider this as a great affront.

15. This proneneſs to idolatry appears on all occaſions, but the preſent is particularly remarkable, viz. that he ſhould ſet up the worſhip of the gods that had not been able to help their former worſhippers. But when an opinion is once formed, it is not eaſily chang-

ed. It might be thought that theſe gods had been able to ſave their worſhippers, but, having been offended, did not chuſe to do it.

17. He adviſed not with the prophet, but with ſome raſh and inconſiderate perſons.

24. The firſt mentioned Obededom might have had the cuſtody of theſe treaſures, and have been ſucceeded by his ſon in the ſame office.

28.——*The city of David.* A. V.

Ch. XXVI. 1. He is called Azariah in the book of Kings. When his father died he was only four years of age, ſo that there muſt have been an interregnum of twelve years.

5. This was probably the ſon of that Zachariah who was ſlain in the temple.

7. Theſe Mehunims were a people in Arabia Deſerta.

10. Theſe were probably to defend the people againſt the incurſions of the Arabs. This Carmel was not the famous mountain of that name, but ſome other *fertile ſpot*, as the word ſignifies. Several of the kings of Judah gave much attention to huſbandry, and the breeding of cattle, ſetting a good example to their ſubjects.

16. Several of the Moſaic precepts, which were thought to be of leſs importance than others, were neglected by perſons who were not of an irreligious character, eſpecially that againſt ſacrificing at any other than the national altar. This king might think that it became a prince to perform the part of a prieſt, as princes before the law had uſually done; and having aggrandiſed himſelf

ſelf by his great ſucceſs in war, he would pay little regard to any remonſtrances.

22. There is not in the book of Iſaiah any particulars of the life of Uzziah, tho' it appears from it that he lived in his reign. He may have written ſome other book that is not now extant.

Ch. XXVII. 2. He followed the example of his father in the earlier part of his reign, and in his general conduct; but his not attending the ſervice of the temple is mentioned as an exception to his excellent character in other reſpects. His motive for this is not mentioned, but it muſt have had ſome relation to what had happened to his father in that place.

3. He might repair and enlarge what Solomon had built. What he did at Ophel is very uncertain.

5. They had been conquered by David; but having revolted, they were ſubdued and rendered tributary again.

Ch. XXVIII. 1. *Twenty five years*, LXX, which is moſt probable; otherwiſe he muſt have had Hezekiah when he was only eleven years old.

5. This was after the invaſion mentioned 2 Kings, xvi—6.

13. It appears from this that there were many in theſe degenerate times who reſpected the religion of their anceſtors, and the prophets of the true God, in the ten tribes. There was uncommon generoſity in their conduct on this occaſion.

19. *Ahaz the king of Judah.* A. V.

This was a great change from the proſperous times of Uzziah and Jotham.

20. He rebuked the Syrians who were their common enemies, but did not help him to recover what the Philistines and his other enemies had taken from him.

23. Ahaziah worshipped the gods of the Edomites whom he had conquered. Here Ahaz, with more plausibility, worshipped the gods of the people who had distressed him.

Ch. XXIX. 6. This is the first time that the service of the temple was discontinued.

11. He makes use of this language to shew his affection for the Levites.

16. It is not easy to say what this *filth*, which had been collecting in the temple, could be, that it should be carried out of the city. Perhaps the place had been employed for some idolatrous purpose.

21. In the law of Moses one bullock and one goat were required to be sacrificed for the sins of the congregation, Lev. iv, 13, 14, Num. xv, 22, &c. but after this great apostacy Hezekiah offered seven of each.

25. From this it is probable that the additions which David made to the music of the national worship was with the concurrence of these prophets, and by divine direction.

27. The singing is said to have begun when the drink offering was poured out.

31. Of the burnt offerings the person who brought them did not partake; and therefore it argued more disinterested piety to bring them rather than peace offerings.

33. These were gifts of value which went into the treasury of the temple.

Chap.

Ch. XXX. 2. The paſſover was regularly celebrated in the firſt month, but this was expired before the repairs of the temple could be completed. Rather, however, than omit the obſervance of this feſtival, he directed it to be done the month following.

5. At this time the kingdom of the ten tribes ſubſiſted; but Hezekiah, knowing the obligation of theſe Iſraelites to obſerve the feſtivals as well as the people of Judah, generouſly invited them to it. This honey was probably the juice of dates, as was obſerved before.

6. Tiglathpileſer had then carried many of them captive.

17. This killing of the paſſover was not ſo much that of the paſchal lamb, as the other ſacrifices which were offered during the feſtival.

20. It does not follow that any particular judgment had actually fallen upon the people for their neglect, and nothing of the kind is mentioned. The meaning muſt be that their irregularity was pardoned, and not puniſhed. The ſame word is uſed in the ſame ſenſe in Is. vi, 11, *leſt they ſhould be converted and be healed.*

23. Theſe days were probably not kept as the paſſover with unleavened bread, but with every mark of joy, offering peace offerings &c.

26. Solomon had held a feſtival of fourteen days at the dedication of the temple. 1 Kings viii, 65.

Ch. XXXI. 1. This muſt have been done without any order from the king of Iſrael, or it might be in thoſe parts of theſe tribes which had been ceded to the kings of Judah.

9 He

9. He wondered that they would remain where he found them.

11. Not that he built any new chambers, but he fitted up the former ones for their reception. They might have been applied to other uſes.

14. The things that are termed *moſt holy* were burnt offerings, ſin and treſpaſs offerings, and the two lambs for peace offerings on the laſt day of the feaſt of tabernacles. They were ſacrifices of which the offerer did not partake.

16. Tho' the levites were not qualified to ſerve in the temple till they were twenty years of age, they might go into it along with their parents, and partake of the ſacrifice, it is ſaid, when they were three years old. Women, it is ſaid, were never admitted for that purpoſe.

19. All the prieſts, tho' living at the greateſt diſtance from Jeruſalem, partook of the offerings on this occaſion.

Ch. XXXII. 1. This was the fourteenth year of Hezekiah.

4. This was a fortreſs within the city.

9. This is an abridged account of what is related more at large in the book of Kings, and in that of Iſaiah.

12 He would give them to underſtand that Hezekiah had offended God by confining his worſhip to one place.

Ch. XXXIII. 6. In the book of Kings mention is made of his *ſon* only, here of his *children*, as more than one.

11 Perhaps

11. Perhaps he was taken in a thicket where he had concealed himſelf, At this time Babylon was under the dominion of the king of Aſſyria.

12. No mention is made of the repentance of Manaſſeh in the book of Kings. This is ſaid by the Jews to have been thirty three years before his death; but there is no authority in the ſcriptures for this or any other date of this event.

14. The fiſh gate is ſuppoſed to have been that at which fiſh was brought from Joppa.

17. I have more than once obſerved that even pious kings of Judah not only tolerated this cuſtom of ſacrificing on elevated places, but themſelves occaſionally did the ſame.

18. Two MSS. have *kings of Judah.*

19. Some antient verſions make *Hosai* a proper name, and do not render it ſeer, or prophet:

24.——*And he heard him. LXX.*

Ch. XXXIV. 3. In the book of Kings nothing is ſaid of him till the eighteenth year of his reign. Jeremiah began to prophecy in his thirteenth year.

4. Theſe were probably images dedicated to the ſun.

6.——*And in the neighbouring places. LXX*

He ſeems to have been poſſeſſed of the whole country, or at leaſt the greateſt part of it, after the captivity of the ten tribes.

11. It ſeems extraordinary that a building conſtructed as the temple was ſhould want theſe great repairs. But probably ſome of the out buildings at leaſt had been demoliſhed, and the materials applied to other uſes.

14. It is not quite certain, tho' it is very probable, that this was the very copy of the law depoſited in the tabernacle by Moſes himſelf.

Ch. XXXV. 3. It is evident from this that the ark had been removed from its place to the holy of holies; but as it was not deſtroyed, and probably not injured (for this is not ſaid to have been the caſe) it is not eaſy to ſay with what view, or by whom, it had been removed. If it had been done in the courſe of repairing the houſe, it would have been replaced without this ſpecial order.

7. He gave them lambs for the paſſover, that the feſtival might be no expence to them.

8. Hilkiah was the high prieſt. The other two perſons were next in authority to him.

14. The prieſts took no reſt till the evening.

18. There was probably an account of a great paſſover held in the time of Samuel in ſome book that is now loſt.

20. This was the thirteenth year after the great paſſover.

21. No heathen princes undertook any thing of much conſequence without conſulting their gods in ſome way or other, ſo as to think themſelves authorized by them to proceed. He therefore warned Joſiah not to interfere with him.

22—*But ſtrengthened himſelf.* LXX.

He had, no doubt, made a league with the enemy of the king of Egypt, and thought himſelf under an obligation to oppoſe his paſſage.

25 This

25. This was what we ſhould call a collection of elegies, poetical compoſitions in a mournful ſtrain, in which the lamentation over Joſiah was the principal.

Ch. XXXVI. 6. He did not actually carry him away, tho' he had bound him with that view; or if he had, he was reſtored again.

8. Having revolted, he was reduced by the neighbouring nations, then ſubject to the Chaldeans, taken priſoner, and dying, or being put to death, without the gates of Jeruſalem, he was buried in ſome private manner, without the uſual ſolemnities.

9. Several of the antient verſions have XVIII, in agreement with 2 Kings, xxiv. 8.

10—*His fathers brother*. LXX.

20. This book could not have been compleated till after the return from the Babyloniſh captivity, probably by Ezra.

21. It is probable that the ſabbatical year of reſt for the land had been greatly neglected in all the idolatrous reigns, and perhaps not ſtrictly obſerved in ſome of the others: If ſeventy of theſe years had been omitted (tho' there is no occaſion to compute with ſo much exactneſs) this neglect had begun in the time of David, which is not probable. Perhaps reckoning all the neglects from the time of Joſhua they might amount to ſeventy.

22. Theſe two verſes are evidently the beginning of the book of Ezra, which generally comes next to this in the order of the canon, and muſt have been copied from it before the writer was aware of the miſtake, and

after

after this he did not chuſe to eraſe what he had written. This copy, being in other reſpects of authority, has been followed in all ſubſequent copies, and all the antient verſions. This circumſtance affords a proof of the ſcrupulous exactneſs with which the copies of the canonical books were afterwards taken. No writer or tranſlater, would take upon him to correct even a manifeſt error. How then can we think that any other alteration, diminution, or addition, would be voluntarily made by any of the Jewiſh nation, or not have been detected if it had been attempted by any perſon.

NOTES ON THE BOOK OF

EZRA.

THIS book was evidently written by perſons who were themſelves preſent at the tranſactions recorded in it, the narrative being in the firſt perſon. It alſo bears upon the face of it every character of natural ſimplicity, and contains more particulars of time, perſons, and places, than could have been introduced by any other. But as the writer of the firſt ſix chapters was at Jeruſalem in the reign of Darius Hyſtaſpis, and that

that of the laſt four in that of Axtaxerxes Longimanus, at the diſtance of ſixty years, it is not probable that they were the ſame perſon. The latter was, no doubt, Ezra, and as he deſcribes himſelf ſo particularly at the beginning of the ſeventh chapter, it is the more probable that what he wrote begins at that place, and that he copied the preceding part from ſome earlier writer.

Ch. I. 1. That a perſon of the name of *Cyrus* was to deliver the Jews from their captivity, was foretold by Iſaiah, Ch. XLIV and XLV, long before Cyrus was born, and probably even while the Babylonians, who carried the Jews captive, were themſelves ſubject to the Aſſyrians; and it was now verified, as it had been foretold by Jeremiah, ſeventy years after the captivity in the reign of Jehoiakim.

2. This decree of Cyrus was probably made in conſequence of Daniel (who was in great favour with him) ſhewing him the prophecies of Iſaiah and Jeremiah; and Daniel himſelf might draw the form of it; tho' two decrees of Nebuchadnezzar, and one of Darius the Mede, contain the ſame ſentiments; acknowledging the ſupremacy of the God of the Jews, as did Hiram king of Tyre in his letter to Solomon, and other heathens on various occaſions; and this was not inconſiſtent with their worſhipping inferior deities. Cyrus here aſcribes all power in heaven and earth to the God of the Jews, that it was from him that he received his empire, and that it was his will that he ſhould reſtore the Jews, and rebuild the temple.

4. This was exhorting all his ſubjects to give every

aſſiſtance

assistance in their power to the Jews, and indeed all the Israelites, wherever they were dispersed through his extensive empire; which comprehended Assyria and Media, whither the ten tribes had been carried captive. He did not doubt but that the richer Jews would contribute largely to the work.

7. These vessels had not been applied to any common use, but had been deposited in some temple tho' Belshazzar had ordered them to be produced at his profane banquet.

8. Sheshbazzar is only another name for Zerubbabel, the prince of the Jews, as appears from Ch. iii, 28, v. 14, 16. Daniel and many other persons had new names given to them.

11. The vessels enumerated were only two thousand four hundred and ninety nine. But these might be those of a larger size. We find no such apparatus for the use of any heathen temple; and this circumstance must have struck the heathens of those times with great respect.

Ch. II. 1. This province was that which is called Ch. v, 8, the *province of Judea*; for it was now a province of the Persian empire. Had Ezra been of this number, his name, would, no doubt, have been inserted. Zerubbabel, whose name stands the first in this catalogue, was the governor, and Jeshua was the high priest. This Mordecai must have been a different person from the Mordecai in the book of Esther.

3 This is an account of the number of persons descended from some noted ancestor, who either actually returned, or gave their names as ready to return. There

is

is another catalogue of them in the 7th chapter of Nehemiah; but the names and numbers are ſometimes different. Since, however, they are in general arranged in the ſame order, they were, no doubt, originally the ſame, as copied with ſome variations from the ſame original.

20. In Neh. vii, 25, it is Gibeon. They were probably from that city; and this may be the caſe with reſpect to other names that occur in this catalogue, being thoſe of places, and not of men. Some of them are evidently ſo.

35. All that have been hitherto enumerated were of the tribes of Judah or Benjamin.

36. Jedaiah is mentioned 1 Chron. xxiv, 7, as a principal perſon among the prieſts.

43. The number under each of theſe names is not mentioned; but the ſum total is given v. 58.

55. Theſe were probably perſons of different nations, who had been employed by Solomon in the building of the temple, and his other works, whoſe deſcendants continued in the country on the ſame terms with the Nethenims, with whom they are claſſed, v. 58. That they did not diſlike their ſituation is evident from the number of them that returned to it. They were more than the Levites and the ſingers.

59. Theſe might be of the ten tribes who had been ſo long from their own country that they could not give a diſtinct account of their deſcent.

62. The prieſts were more particularly careful to preſerve their genealogies, as they were intitled to peculiar diſtinction. But many of them muſt have

been loſt when Jeruſalem was taken and burned, and they were hurried away in much confuſion to a diſtant country. There were alſo ſome women whom the prieſts were not allowed to marry, and their offspring were accounted impure. All theſe were now rejected from the rank of prieſts, and probably claſſed with the Levites.

63. This Tirſhatha was probably the ſame with Zerubbabel, the Jewiſh governor under the king of Perſia; ſince Nehemiah had afterwards the ſame title. Ch. viii. 9. x, 1. He gave ſentence that all thoſe who could not clearly prove their deſcent from Aaron ſhould be excluded from the prieſthood, till ſome one ſhould ariſe who ſhould be authorized by God to decide in the caſe. From this it is evident that there was no ſuch oracle to have recourſe to at this time. Indeed, we do not find any anſwer given by urim and thummin, or in the preſence of the high-prieſt clothed with the Ephod, after the time of David. A divine interpoſition of this kind will be abſolutely neceſſary at the return of the Jews from their preſent diſperſion; their genealogies being now much more uncertain. And yet, according to Ezekiel, not only the prieſts, but the deſcendants of all the tribes will be diſtinguiſhed, and ſeparate portions of the country aſſigned them.

64. This was a ſmall number compared with that of thoſe who remained diſperſed in different parts of the Perſian empire, tho' they were more than were carried away by Nebuchadnezzar. The amount of all the preceding numbers is alſo more than twenty nine thouſand eight hundred and eighteen; but the reſt

reſt were probably a mixed multitude of other tribes, and of thoſe who could not prove their deſcent.

65. It appears from this, and as ſome think from 1 Chron. xxv. 5. 6. that women as well as men were employed as ſingers in the temple.

67. It is evident from theſe circumſtances, that the generality of thoſe who returned were of the poorer ſort. They who were at their eaſe, tho' in a foreign country, would be more inclined to continue where they were.

70. There were probably ſome of all the twelve tribes preſent; and it appears from Ch. vi, 17, 18, that they offered twelve he goats at the dedication of the temple.

Ch. III. 1. It appears from Ch. vii, 9, that the journey from Babylon to Jeruſalem took them four months. They probably, therefore, ſet out in the ſpring; and ſo the feaſt of tabernacles, which is in the ſeventh month, would be the firſt that they could aſſemble to celebrate.

3. The firſt thing neceſſary to be done was the erecting of the altar. For after this the daily ſacrifices, which was the moſt eſſential part of the national religion, might commence. This, therefore, they immediately ſet about, notwithſtanding their apprehenſion of diſturbance from the neighbouring nations. It was probably erected on the ſituation of the former altar; ſince the new temple ſtood in the ſame place with the old one, and the foundation of the Eaſtern wall, built by Solomon from the bottom of the valley that ſeparated it from the mount of Olives, exiſted in the time of Joſephus, who gives a particular deſcription of it.

4. As there was no temple, nor, as far as appears, any tabernacle, erected, they could not regularly obſerve the day of expiation, which required the high-prieſt to go into the holy of holies.

10. They had not probably at this time any other inſtruments than cymbals.

11. They ſung the pſalm which has this reſponſe, and in this probably all the people joined.

12. The old people perceived that this new temple would never equal the magnificence of the old one, and therefore lamented; while the young people rejoiced in the proſpect of their erecting ſuch a ſtructure as they were able to do. What then will be the joy of the nation at the erection of the temple deſcribed by Ezekiel, which in richneſs and magnificence will far exceed that of Solomon.

Ch. IV. 2. Theſe were the Samaritans, and I do not ſee any thing apparently unreaſonable in their requeſt. Some of theſe people were certainly of Hebrew extraction, and they all profeſſed to worſhip the ſame God with the Jews, and wiſhed to do it in the ſame manner, and at the ſame place. Indeed, there is no evidence that at this, or in any future time, any of them were idolaters, any more than the Jews themſelves. But whether the Jews acted properly or not in this buſineſs, their conduct has anſwered the moſt excellent purpoſe in the plan of divine providence. For as from this time the Jews had no *dealings with the Samaritans*, but were perpetually at variance with them, and they had ſeparate places of worſhip, the Samaritan copy of the Pentateuch muſt have been that which they were

were then poſſeſſed of, and therefore that which they had from the time of Joſiah. And tho' it differs in nothing that is eſſential from that of the Jews, the variations are ſo many, that it is evident from the moſt curſory inſpection that it was not taken from any Jewiſh copy ſince the Babyloniſh captivity, and which chriſtians have received from them.

3. They certainly were not in general of the ſame nation with themſelves; but many perſons of other nations, even of the ſeven devoted ones, had been incorporated with the Hebrews. If there was any thing inſidious in the propoſal, it does not appear.

5. This was certainly unjuſtifiable; but it was the natural effect of reſentment for the indignity that was offered them. It is not ſaid what they alleged to cauſe this obſtruction; but it was probably the ſame that they had urged before, viz. that the Jews were a people who were very *likely to revolt*, and endeavour to become independent.

6. This Ahaſuerus was probably Cambyſes, as he followed Cyrus, and preceded Darius Hyſtaſpis, in whoſe reign the temple was actually built.

7. If this was a perſon different from Ahaſuerus, as is moſt probable, it muſt have been Smerdis the Magian, tho' he reigned only ſeven months. Along with this letter of general complaint, they probably ſent a more particular account of their reaſons for writing it.

9. Theſe were people who had been removed from their native countries to Samaria, or to places in that neighbourhood.

14. The writer was an officer under the government.

16. There was, no doubt, much plauſibility in this. The Jews had been a conſiderable nation, and therefore might become ſo again.

19. It appears from this that records were preſerved in the Perſian court, not only of tranſactions within the country, but of thoſe of neighbouring nations, by which they could judge of their conduct in any preceding time.

23. There cannot be any reaſonable doubt of this being Darius Hyſtaſpis, whoſe ſecond year was the eighteenth from the firſt of Cyrus. On the ſuppoſition of its being Darius Nothus, both Zerubbabel the governor, and Jeſhua the high prieſt, muſt have lived, and have retained their offices and power, to the age of one hundred and eighty years. And tho' this might be admitted with reſpect to a ſingle perſon, that it ſhould be the caſe of two perſons acting together in a public capacity is altogether incredible.

Ch. V. 1. He muſt have been the grandſon of Iddo; for his father's name was Berachiah.

3. Theſe were perſons in authority under the king of Perſia, but more reaſonable than Rehum and his aſſociates.

4. In the LXX, and other antient verſions it is *they say*, which makes a more conſiſtent ſenſe. They naturally inquired both by what authority they were building, and who they were that ſuperintended the work. That this was part of their addreſs is evident from v. 10.

16. They never intirely ceaſed to build, tho' they did not do much, ſo as to draw any great degree of attention to them, till this time.

17 Nothing

17. Nothing can be reaſonably objected to the conduct of theſe governors. They made proper inquiries, they made a fair report of the anſwer, and only wiſhed to know whether what the Jews alleged was true.

Ch. VI. 2. Achmetha is ſuppoſed to have been Ecbatana, the reſidence of the kings of Media.

3. It was properly the length of the building that was ſixty cubits. They had leave to make it of theſe dimenſions, tho' they exceeded thoſe of the temple of Solomon. But Joſephus ſays that this ſecond temple was not ſo high as the former by ſixty cubits.

8. In addition to the favour ſhewn them by Cyrus, he ordered that they ſhould be aſſiſted out of his own revenue in thoſe countries.

9. This was a proviſion for the expence of the morning and evening ſacrifices; and he had been rightly informed concerning what was requiſite for that purpoſe.

10. Here it appears that each perſon's ſacrifice was accompanied with a prayer, and alſo that ſacrifices and prayers were frequently preſented in the name of heathens. This was, no doubt, an acknowledgment of the power of the God of Iſrael, whatever they might think of that of other deities.

12. Whatever might be Darius's own practice, he could not have uſed this language if he had not believed in the great power of the God of the Jews, a power of deſtroying all kings and all people.

14. It was completed before the acceſſion of the ſucceſſor of Darius, who was Xerxes; and this prince might add to the ornaments of the temple. The next king

king of Perſia, Artaxerxes Longimanus, ſhewed the Jews great favour, as we ſhall ſee. As Darius reigned thirty ſix years, the temple was finiſhed thirty years before his death.

17. The dedication of a place of worſhip conſiſted in nothing but the application of it to its intended uſe. The number of ſacrifices was greatly ſhort of that of Solomon on a ſimilar occaſion. But that of a hundred cattle, or a *hecatomb*, was always conſidered by the heathens as a very magnificent offering, and was ſeldom exceeded. Tho' not many of the ten tribes returned, they conſidered themſelves as repreſenting the whole of the nation, and called themſelves *the twelve tribes*.

21. As it is evident from this that they admitted proſelytes from heathen nations, I ſee no reaſon why they might not have admitted the Samaritans to join them.

22. The king of Perſia is here called the king of *Aſſyria*, as the kings of Babylon ſometimes were. The three empires of Aſſyria, Babylon, and Perſia, were nearly the ſame, tho' the metropolis was changed. However, in the Arabic verſion it is *the king of Perſia*.

Ch. VII. 1. From this place it is evident that Ezra was the writer; and as mention is made of the thirty ſecond year of this king, Neh. v, 14, xiii, 6, it could not be Xerxes, but probably his ſucceſſor Artaxerxes Longimanus, who reigned thirty nine years, Ezra was probably the grandſon of Seraiah, who periſhed when Jeruſalem was taken.

3. Between Azariah and Meraiah ſix generations are omitted. They may be found in 1 Chron. vi, 6.

6 Scribes

6. Scribes were perſons ſkilled in the law, and generally teachers of it, as they were in the time of our Saviour. What power the king gave him appears in the letter which he carried with him, a copy of which is given, v. 12, &c.

7. This was a ſecond company, who returned after they had heard that the temple was built.

12. The *God of Heaven* was the character that deſignated the God of the Hebrews in the decrees of Cyrus and Darius, and the ſame was adopted by Artaxerxes.

14. He was authorized to enforce the laws of Moſes, and to exact the penalties enjoined in that law, in caſe of the tranſgreſſion of them; ſo that the Jews were exempted from all foreign juriſdiction.

15. Both the king and his chief officers added to what had been given before for the uſe of the temple.

23. From this it is evident that the king had a real dread of the power of the God of the Jews.

24. This was a privilege not granted by any former king.

26. That is, the laws of the Jews are now enforced by the royal authority.

Ch. VIII. 2. By *ſons* in this place are evidently to be underſtood deſcendants in general.

10. *Of the ſons of Baani, Shelomith.* LXX.

13. The *laſt ſons* probably means thoſe of the family who went at this time; the former being thoſe who went in the time of Zerubbabel.

15. This was ſome river that runs into the Euphrates. They were all prieſts, and not merely Levites.

17 There

17. There was a city called *Caspi* in Parthia, perhaps the ſame with this. Iddo ſeems to have been a Levite, who conducted ſome kind of public worſhip among the Jews with whom he reſided, perhaps the ſame with the ſynagogue worſhip, which probably came into general uſe at this time.

26. The *ſix hundred* is the number of veſſels. The number denoting the weight is wanting. Conj. Ho.

Every one of them was a talent.

27. This muſt have been ſome mixed metal, of more value than mere copper, perhaps *braſs*, which would bear a fine poliſh; and the manufacture of it being then difficult, it might bear a great price.

36. It is impoſſible to read this account without being ſtruck with the moſt unqueſtionable marks of genuineſs in it. None but a perſon actually preſent at the tranſactions could have written in this manner, and have mentioned ſo many particulars.

Ch. IX. 3. As there was no prohibition of marriage with women of any nation that became proſelytes, ſuch as that of Boaz with Ruth, and of Solomon with the daughter of Pharaoh, theſe muſt have been marriages contracted without any regard to that circumſtance; and therefore there was great danger of the introduction of idolatry among them by this means; and from this time the moſt effectual meaſures were taken to prevent what they were now thoroughly ſenſible had been the cauſe of all their late calamities.

8. This is an allu.ion to the large nails, or pins, by which tents are faſtened to the ground; and therefore the

the meaning is, that they had now obtained a firm ſettlement in the country.

14. Such had been the forbearance of God towards them, that there ought to have been nothing impure left among them.

Ch. X. 4. He had a knowledge of the law, and authority from the king of Perſia to correct all abuſes.

9. It was about three months after the arrival of Ezra.

26. Jehiel was Shechaniah's father, and yet he was not favoured by his ſon, who was one that ſuperintended this buſineſs.

44. As no mention is made of putting away any children, it may be concluded that they were circumciſed and retained; tho' the women, not chuſing to become proſelytes, were diſmiſſed.

NOTES.

NOTES ON THE BOOK OF

NEHEMIAH.

THAT Nehemiah, whoſe name this book bears, and who was cup bearer to Artaxerxes Longimanus, was the author of it, there cannot be any reaſonable doubt; the whole of it being written in his name, and, what had not been common, it is written in the firſt perſon. He arrived at Jeruſalem thirteen years after Ezra, with the rank of governor of the province, with authority to forward the building of the wall, and in every other way to promote the welfare of his country.

Ch. I. 1. The month of Chisleu anſwers to part of November and December. It was the twentieth year of Artaxerxes. Ezra had arrived in the ſeventh year of the ſame king, Ez. vii, 7. Shuſhan was the Suſa of the Greeks, where the kings of Perſia reſided in the winter.

3. The walls remained in the ſame ſtate in which the Chaldeans left them after burning the city.

11. He meant the king, of whom he had a requeſt to make in favour of his country.

Ch.

Ch. II. 4. He prayed ſilently that the king might give him a favourable hearing.

6. It does not appear to have been uſual for the queen to be ſeen by any ſtranger. But perhaps he was an eunuch, and ſuch uſually attended on the women of the palace, and were their guards. It was probably a ſhort time that he fixed, not much more than a year, which made him haſten the building of the wall. After this he came as governor of the province for twelve years.

8. This might be Lebanon from which he might want timber. The buildings that were wanted were thoſe that adjoined to the temple, which was all that had hitherto been erected. It alſo required to be ſurrounded with a ſtrong wall and gates. It is called a *palace* as being a magnificent ſtructure. There was alſo wanting a proper houſe for the governor.

10. Horonaim was a city of note in the land of Moab, from which this Sanballat might have his appellation of Horonite. Tobiah, being called *a ſervant*, was probably an officer under the king. From this it appears that the Moabites and Ammonites had been reſtored to their country, as well as the Jews, if they had been removed from it; but this does not appear to have been the caſe. Both theſe nations, as well as the Edomites, were afterwards conquered by the Maccabees.

13. Theſe two gates probably led to the valley through which the brook Kedron ran.

14. This was probably on the Weſt ſide of the city, near the fountain of Siloe, or Gihon. The king's pool

was

was probably that which had been made by Hezekiah, who changed the courſe of the water, and might make a reſervoir for it.

15. This was the brook Kedron.

19. Geſham may have been the king's deputy in ſome part of Arabia, or an Arab chief independent of the king of Perſia, but in friendſhip with ſome of his officers.

Ch. III. 1. Eliaſhib was the grandſon of Jeſhua: The ſheep gate is ſuppoſed to have been on the South ſide of the city, through which the ſheep that were to be ſacrificed were brought; and on this account the prieſts might undertake to build it, and when they had done to pronounce a ſolemn benediction upon it. Religious ceremonies were common in heathen nations at the building of cities and public ſtructures. What is here rendered *Meah*, which ſignifies *a hundred*, is very variouſly tranſlated in the antient verſions.

5. The reaſon of this neglect is not mentioned. Perhaps the meaning may be, that the chiefs could not make them (the common people) ſubmit to the work that was enjoined them.

6. This is ſuppoſed to have been gate of the old city as built by the Jebuſites.

7. The rendering of the latter part of this verſe is very uncertain. It is not probable that the Perſian governor to the Weſt of the Euphrates reſided in Jeruſalem. He might, however, have a houſe appropriated to his uſe when he viſited the place.

13. This is the valley through which ran the brook Kedron, between the city, and the mount of Olives.

16 This

16. This was probably made by Hezekiah, mentioned 2 Kings, xx, 20. The *house of the mighty* may mean the guard houſe. But this is very uncertain.

26. It appears from this that the Nethenims lived all together in this tower, or citadel, of Ophel.

32. It was juſtly deemed very meritorious to exert themſelves, as theſe people did, to repair the walls of their metropolis; and therefore Nehemiah took care to have what each company did left upon record; and none but a perſon preſent at the work, and particularly attentive to it, would have deſcribed it in this manner. Theſe are moſt unqueſtionable marks of authenticity. To us, however, who are not acquainted with the city, much of the deſcription is neceſſarily unintelligible.

Ch. IV. 2. He thought it abſolutely impoſſible that they ſhould accompliſh what they had undertaken.

3. Jackals are common in this country, and roam about houſes and walls chiefly in the night.

5. This is the language of ſtrong reſentment, and perhaps not juſtifiable according to the ſpirit of the goſpel, which teaches us not to render evil for evil, but to return bleſſing for curſing.

6. They had raiſed it from the foundation to half of its intended height.

7. Some of theſe people had not been mentioned before, but were now probably drawn by Sanballat into the confederacy againſt the Jews.

12. *From all places where they dwell they will advance against us.* CONJ. C.

They had frequent information, from Jews in the neighbourhood

neighbourhood of their enemies, of their deſigns againſt them.

16. Theſe were the proper attendants of Nehemiah. They had the charge of ſuch weapons as thoſe who were employed in building could not carry themſelves. Their ſwords, being girded to their ſides, did not hinder their working. Other perſons alſo ſtood near the workmen to encourage them.

23. *Every one went with his weapon for water.* M. *or every man his weapon in his right hand.* Conj. C.

We ſee here how much the zeal of one man may accompliſh. Nehemiah found the city in ruins, and without any defence; but in a ſhort time he excited all the people to exert themſelves, and in ſpite of much oppoſition, and a ſtate of conſtant alarm, it was completed.

Ch. V. 1. Tho' the Jews were cured of their addictedneſs to idolatry in the Babyloniſh captivity, they were by no means become in other reſpects a virtuous nation. It appears that the rich had taken an undue advantage of the poor, to purchaſe, no doubt, at a low price, the little property they were poſſeſſed of; and by lending them money at a high intereſt had reduced them to a ſtate of ſervitude. This was a great ſubject of complaint in the early periods of the Roman hiſtory, and occaſioned ſerious convulſions in their ſtate. But the Jews had excellent laws to prevent this, which the Romans had not; Nehemiah enforced thoſe laws, and ſet a noble example in doing more for the poor than the law required. We find no ſuch character among the Romans.

2. *We give our sons and daughters in pledge.* CONJ. HO.

3. Having numerous families, they had been obliged to mortgage their property for a subsistence.

5. This was a most pathetic expostulation. They and their children were naturally of equal value with their richer brethren; and yet the one were masters, and the other slaves.

7. He excited the indignation of the people in general against these oppressors; so that they were probably afraid to proceed as they had begun.

8. He and his friends had expended their money to redeem their brethren from the heathens; and yet these richer Jews were so far from acting in the same generous manner, that they had contrived to reduce them to slavery to themselves. Must I, says he, redeem them a second time from you, as I have done from their heathen masters.

11. A hundredth part, paid monthly, which is more than 12 per cent. per annum, was the usual interest of money in antient times.

14. He received no salary as governor, but lived on the produce of his own estate, and perhaps his allowance as cup bearer to the king of Persia, in which situation he had probably received many presents, and had become rich.

15. Other governors had not only exacted of the people more than their regular salaries, but had connived at the exactions of those who were under them.

16. He did not take the advantage that others had

done of the wants of the poor, who had been ready to ſell their eſtates for ſmall ſums of money.

18. The ſalary of the governor had been paid by a tax on the people. This he remitted to them.

19. There is ſomething very pleaſing in this natural expreſſion of his wiſh of a reward from God for what he had done for his people, tho' it may have the appearance of being mercenary. But to do good without the expectation of any reward, here or hereafter, tho' it may be attained by a confirmed habit and practice of virtue, as other diſintereſted purſuits are; is not to be propoſed to mankind in the firſt inſtance. It even requires great comprehenſion of mind, and a ſtrong ſenſe of piety and virtue, to look for a reward beyond the grave. Our Saviour himſelf prayed for the glory that was deſtined for him in the eternal councils of God; and *for the joy that was set before him endured the cross.* We ſee in this hiſtory of Nehemiah the great influence of an example of generoſity on other perſons.

Ch. VI. 2. Ono was in the tribe of Benjamin, Ch. xi, 35, 2 Chron. viii, 12.

5. In the Eaſt letters of reſpect are always ſent in bags, or purſes, of value. To ſend a letter without any covering of this kind, as in this caſe, implied contempt.

10. He was one of thoſe who had the character of a prophet, but was in the intereſt of Sanballat, and pretended fear, as if to expreſs by ſignificant actions that there was juſt cauſe of fear for Nehemiah. This he did with a view to diſcourage him.

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14. The conduct of perſons falſely pretending to prophecy in the name of God is not a little extraordinary. They muſt have arrived at a great degree of impiety.

15. There are in hiſtory other inſtances of equal expedition in accompliſhing great works, when many hands, and great zeal, have been employed about them.

17. Many Jews of note were in the intereſt of Sanballat, whoſe daughter had married into the family of a prieſt.

19. *Moreover his words they repeated before me, and my words they carried to him.* CONJ. C.

Ch. VII. 2. He was the perſon who had come from Jeruſalem to Shuſhan, and had informed Nehemiah of the ſtate of the city and country. The palace was the reſidence of Nehemiah as governor, and this Hananiah was the principal ſteward.

5. This he probably did that thoſe who belonged to the city might be induced to reſide there for its better defence.

6. This was a copy of the ſame catalogue that we have in the ſecond chapter of the book of Ezra, but with ſome variations. That in Ezra ſeems to have been taken in Babylon, and this at Jeruſalem; and on this account the numbers of the particulars are ſometimes greater in this, tho' the ſum total is the ſame; the particulars having been corrected by ſubſequent accounts, without comparing them with the ſum total.

10. In Ezra ii, 5, it is *seven hundred and seventy five.* There are many other differences between the accounts

in this chapter and the correſponding one in Ezra, but they only relate to names and numbers.

72. This is a more detailed account than that given by Ezra, and the differences are in ſome reſpects too conſiderable to have been copied from the ſame original.

Ch. VIII. 1. In this ſeventh month was the firſt great feſtival that occurred after the building of the wall. This ſtreet is mentioned Ch. iii, 26: It was, no doubt, very ſpacious, ſo as to contain more people than the court of the temple. Ezra, not having been mentioned before, is thought to have been abſent ſince his firſt arrival, but to have returned at this time. This was the feſtival at which the law was appointed to be read to the people every ſeventh year.

2. This was beginning earlier than the law required.

4. It was a ſtage, on which ſeveral perſons might ſtand, probably like the pulpits in the Jewiſh ſynagogues.

7. They, no doubt, explained in the vulgar dialect what was firſt read in pure Hebrew. In v. 3, it is ſaid that Ezra read to *all that could understand*. Now there could not be any difficulty in underſtanding the law, provided they underſtood the language in which it was read to them. And it is certain that after the return from Babylon, the popular language of the Jews was much changed, and more nearly reſembled the Chaldee; at the ſame time it was not in ſuch a ſtate as to induce the prophets Haggai, Zachariah, or Malachi, to write in it. But in all ſimilar caſes of the corruption of languages, perſons do not uſually write in it till it has acquired a fixed and reputable character, in conſequence

quence of being ſpoken by people of condition. The better educated Jews, no doubt, were capable of converſing, as well as of writing, in pure Hebrew; and they would either write in this, or in pure Chaldee. Thus both the languages are found in great purity in the books of Daniel and of Ezra, and not the dialect ſpoken by the common people.

9. They were naturally much affected at this ſolemn reading of the law, after it had been ſo much neglected.

14. They would, no doubt, read to the people the manner of obſerving the particular feſtival which they were about to celebrate.

17. The more pious kings of Judah had neglected ſeveral of the ceremonials of their religion, even the general obſervance of the paſſover. For otherwiſe ſuch notice would not have been taken of the paſſovers of Hezekiah and Joſiah; and the living in booths at the feaſt of tabernacles had perhaps been neglected altogether. It is certain they had frequently ſacrificed at other altars than the great national one in the tabernacle, tho' this was expreſsly forbidden in the law. Perhaps, however, all that we can infer from this circumſtance is, not that this rite had been intirely neglected, but that before this time it had not been ſo generally celebrated, or with ſo much feſtivity as on this occaſion.

Ch. IX. 1. They did not return to their mourning till after the twenty third day; becauſe this day was from the preſent time obſerved as a feſtival, on account of their having finiſhed the reading of the law. It was,

therefore, called *the festival of the law*, and was obſerved with joy like other feſtivals.

2. Tho' this had been done by many perſons before this time, it appears not to have been done univerſally, but was now made at leaſt more general.

5. This begins a moſt pathetic ſummary of all the dealings of God with the Iſraelitiſh nation, which ſhews that their preceding hiſtory was well known to them, and that they had a juſt ſenſe of the iniquity of their fathers.

22. The corner of a ſopha is the place of honour in the Eaſt, and here is thought to be an alluſion to it; the Divine Being having diſtinguiſhed his people by giving them the moſt honourable places.

37. They paid a heavy tribute to the kings of Perſia.

38. They renewed their covenant with God, and promiſed to obſerve it better than before, in hopes that, in his due time, he would ſhew them more favour. To make the engagement more ſolemn, a writing was drawn up, expreſſing this, and they ſet their names and ſeals to it; a thing that had never been done before.

Ch. X. 1. Nehemiah, the governor, ſet the example of ſigning and ſealing. The name of Ezra not being found in this place among thoſe of the prieſts who ſigned the writing, has excited much ſurprize. But he might have been abſent at the time; and an inventer of the hiſtory would not have omitted his name.

29. They who did not ſign the writing laid themſelves under the ſame obligation by words.

31. The more burthenſome obligations of the law

are

are here particularly mentioned as thoſe to which the greateſt objections might have been made.

34. From this aroſe a kind of feſtival mentioned by Joſephus, in which wood was carried to the temple with great joy on the 22d of Abib.

Ch. XI. 1. The people coming from a ſtate of captivity, and being in general poor, many of them would find it difficult to ſubſiſt, except by the culture of their lands; ſo that only the richer ſort could conveniently live in the city, which however, as their metropolis, and the place of their national worſhip, required to be inhabited and defended. A competent number of inhabitants, therefore, were ſettled there by lot.

3. Iſrael in this place muſt ſignify the common people of all the tribes, as diſtinguiſhed from the prieſts, and the claſſes that are recited immediately after them.

4. The children of Perez means the deſcendants of Perez, the ſon of Judah. If theſe names be compared with thoſe of the perſons who came from Babylon with Zerubbabel, recited in the next chapter, it will be found that they were in the fourth and fifth generations from them, which is thought to be an argument in favour of the Artaxerxes in this book being not Longimanus, but Mnemon. But many of the names in this chapter muſt have been inſerted even after the time of Nehemiah.

23. This muſt have been the king of Perſia, who directed a particular allowance to be made to theſe ſingers, tho' for what reaſon it is not eaſy to ſay.

24. He probably decided in all cauſes between the king of Perſia and the people, as in thoſe relating to the revenue.

36. In 1 Chron. ix, 3, it is ſaid that ſome of the tribes of Ephraim and Manaſſeh dwelt at this time in Jeruſalem.

Ch. XII. 1. This is an account of the prieſts and Levites from before the time of Nehemiah, going back as far as the return under Zerubbabel, and therefore muſt have been filled up by thoſe who copied it afterwards. This could not have been the Ezra who was cotemporary with Nehemiah. The difference in the names in this catalogue, and ſome others, is hardly worth notice; as it was no uncommon thing for the ſame perſon to have more names than one. The radicals alſo are ſometimes the ſame when in other reſpects they are very different. All that we can infer from ſuch differences as theſe, is that the catalogues were not copied from the ſame but from different originals, which, however were materially the ſame.

11. Jaddua was high prieſt in the time of Alexander the Great, and nothing later than this is mentioned in any book of the Old Teſtament.

12. Having given an account of the chief of the prieſts in the time of Joſhua, he now does the ſame of thoſe who officiated in the high-prieſthood of his ſon Joiakim.

22. This was probably the Darius who was conquered by Alexander.

23. *Jonathan the ſon of Jehoiada, the ſon of Eliaſhib.* Conj. Ho.

As these had been registers of the Levites in the public records from Joshua to Johanan, some think this refers to 1 Chron. ix, 14, &c.

24. That is, serving in their turns.

30. This must have been by sprinkling them with water, as emblematical of purification. For this was an idea familiar to the Jews, and therefore no surprise was expressed at the baptism of John, or of Jesus.

40.——*Went to the left.* Conj. Ho. to correspond to those who went to the right, v. 31.

Having first met in one place, they divided themselves into two companies, one with Nehemiah, and the other with other persons; and having made a progress round the city, with hymns and music, they all met at the temple, where the two choirs joined.

44. Both the singers and the porters performed their respective duties; the former singing in their courses, and the other keeping unclean persons from the place.

46. It is probable from this, that all, or most of the hymns that were sung in the temple were composed in the time of David, as his regulations with respect to the singing were enforced by Solomon.

47. The people gave their tythes to the Levites, and the Levites gave theirs to the priests. The tythe is called *holy* because it was appropriated to a pious use, according to the ordinance of God.

Ch. XIII. 1. This could not be, as we should naturally conclude, on the day of the dedication mentioned in the preceding chapter, but after his return from Persia, whither he had been to wait on the king, v. 6. He had left every thing in the most promising state

ſtate, but now many abuſes were introduced. He left the Levites well provided for, but now found them much neglected, v. 10, and there were other irregularities to correct.

Notwithſtanding this excluſion of the Moabites and Ammonites from the congregation of Iſrael, marriages, as I have obſerved, had been made with them without any notice having been taken of their being irregular. Ruth, from whom David was deſcended, was a Moabiteſs; and at this time it is not probable that women from thoſe countries refuſed to conform to the Jewiſh religion. But before this time examples of ſuch marriages had been rare, ſo as to have been attended with no inconvenience; whereas now they appear to have been very numerous, ſo that if no check had been put to it, there would have been a great confuſion of the different nations, and the Jews would have been no more Jews than the Samaritans were Iſraelites. It was on this account perhaps thought neceſſary to enforce the laws of Moſes with greater rigour.

4. *Eliashib the priest gave Tobiah a place in the courts of the house of God.* Conj. Ho.

This was probably the high prieſt mentioned Ch. iii, 1. His grandſon called by Joſephus Manaſſeh, had married the daughter of Sanballat, called a Horonite, the friend of Tobiah, and the great enemy of the Jews.

5. This was a ſhocking abuſe, and ſo ſoon after the dedication of the new temple, and the appropriation of the chambers of it to religious uſes, it is moſt extraordinary

dinary that any thing of the kind ſhould have been tolerated. Several of the rooms had probably been made into one for the better accommodation of this Ammonite.

14. He naturally hoped that this exemplary zeal would not go unrewarded, and he will not be diſappointed.

15. It is remarkable, that tho' theſe great abuſes prevailed ſo much at this time, they were more than corrected in the time of our Saviour. Their attention to the Sabbath was then become ſuperſtitious, tho' they were more degenerate in other reſpects.

22. He thought he could depend upon the Levites, as well as upon his own ſervants, who might be wanted elſewhere.

23. This had been done notwithſtanding the correction of the ſame abuſe before.

25. He denounced the curſes of God on ſuch violations of his law. The plucking off of hair, and eſpecially that of the beard, was always conſidered as the greateſt indignity, and conſequently it was a ſevere puniſhment in the Eaſt.

28. Eliaſhib probably died before Nehemiah's return from Perſia, and his ſon Joiada had ſucceeded him. It was a ſon of this Joiada, called by Joſephus Manaſſeh, that had married the daughter of Sanballat. For this he was probably not only diſqualified for being high prieſt, but baniſhed from the country by Nehemiah.

31. He again enforced the regulations that had been

been made before his return. . . Perſia, Ch. x, 34. He concludes with the ſame pious prayer that he had more than once uſed before. This natural language of a pious heart is an abundant proof of the genuineneſs of the book, and conſequently of the truth of the facts recorded in it. And if theſe be true, there unqueſtionably exiſted *a law of Moſes*, that was reſpected as authentic by the Jewiſh nation, tho' in many reſpects ſo much diſliked that it was little obſerved till enforced by this pious governor, and others. And they had no perſonal intereſt to ſerve by it, but would have been much more popular if they had connived at the abuſes. But they looked for their reward not from the people, or in this world, but from God alone in another.

NOTES

NOTES ON THE BOOK OF

ESTHER.

THE writer of this book is not known, but having always been received by the Jews as an authentic hiſtory, and an annual cuſtom having been obſerved in commemoration of the tranſactions recorded in it, from the time that they took place, there cannot be any reaſonable doubt of their truth. The tranſactions relate to the time of one of the kings of Perſia, probably of Artaxerxes Longimanus, the ſame that reigned in the time of Ezra and Nehemiah.

Ch. I. 2. To this place, which was ſituated in Perſia called *Susa* by the Greeks, Cyrus removed the ſeat of empire from Babylon.

4. By the king's *ſervants* are to be underſtood officers employed by him in the affairs of government, diſtinct from the princes, who had no public employment. The occaſion of this feaſt is not mentioned. But it could not have been an annual feſtival on any account, ſince it continued ſix months.

6. It is only in open courts, ſurrounded by buildings, that any great number of people can be aſſembled

bled at any houſe in the Eaſt; and as the direct rays of the ſun would render ſuch a ſituation very incommodious, it is cuſtomary to have hangings which can be extended over the whole area, faſtened to the pillars which ſurround it.

8. It appears from the hiſtory of Alexander, that it was the cuſtom in Perſia to encourage hard drinking. To reſtrain this exceſs, and to preſerve decorum, the king on this occaſion made a rule to prevent it.

12. It is reckoned very indecent in all the Eaſtern countries for any woman of condition to be ſeen by any perſon beſides her huſband and the family; tho' we meet with other inſtances in hiſtory of fooliſh huſbands boaſting of the beauty of their wives, and producing them before their friends.

13. *Knowing the times* muſt mean being acquainted with the cuſtom of former times, and with what other perſons had done in ſimilar caſes.

14. Mention is made of *ſeven councellers* of the king of Perſia in Ezra, vii, 14. Few perſons were admitted into the preſence of theſe kings, who expected to be more revered on that account.

18. *And from this day will the ladies of Perſia and Media, who have heard of the tranſaction of the queen, ſpeak to the princes of the king* (i. e. their huſbands) *with too much contempt and heat, or petulance.* LXX. Conj. Ho.

19. It appears from the hiſtory of Daniel, that the laws of the Medes and Perſians were never changed, and that even particular decrees, or orders of the court, were never revoked. This muſt have been intended

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to impreſs the minds of the people with an idea of the great wiſdom of the court, as if all the laws and orders had been ſo well conſidered, and were ſo juſt and reaſonable, that no alteration could be neceſſary. But the Perſian wives would only laugh at this decree of their own huſbands, and would admire, and probably imitate, the ſpirit of Vaſhti.

22. It is not probable that a decree made in this manner, in the height of reſentment, inflamed by drinking, would make any permanent change in the manners of a nation. To make men maſters in their own houſes cannot be effected by the decrees of any court, but by the ſpirit and good ſenſe of the huſbands, and the willing ſubmiſſion of the wives. There was ſomething hazardous in this advice, as it was probable that the king would repent of ſo raſh a reſolution againſt a wife whom he admired, and who had ſhewn ſuch a ſpirit as might make him admire her ſtill more.

CH. II. 1. No doubt he repented of his haſty decree, and therefore the courtiers took the following meaſure to remedy, in the beſt manner that they could, what it was impoſſible to undo.

3. Hegai was no doubt an eunuch; for ſuch are to this day the guards of women in the eaſtern harams.

6. Some anceſtor of Mordecai had been carried captive at this time.

11. Mordecai had probably ſome office about the court. For all that were carried captive at the ſame time with his anceſtor were perſons of condition, 2 Kings, xxiv, 14. Dan. i, 4.

12. We cannot eaſily form an idea of the uſe of ſuch

ſuch a long courſe of purification. But the luxury and delicacy of perſons of high rank in the Eaſt, exceeds any thing that was ever known in the Weſt.

13. She had whatever ſhe fancied could ſet her perſon off to advantage.

15. She, knowing him to be her friend, and a perſon of experience, was directed by him in every thing.

16. She ſeems to have had ſome diſtinction from the firſt; having apartments in the king's *royal houſe*, whereas the reſt were in the ſecond houſe of the women, under the cuſtody of the chamberlains, tho' it was a long time before ſhe was advanced to the dignity of queen.

17. She became his principal wife or queen, while the reſt remained in the condition of concubines, or wives of a ſecondary order, no perſon being allowed to marry any of them.

18. As a mark of his favour, he remitted ſome of their taxes, and made preſents to the grandees of the nation.

19. There had probably been a collection of young women when Vaſhti was made queen, and this being the firſt, that at which Eſther was choſen was the ſecond; and at this time, as well as afterwards, Mordecai had ſome office which required his attendance at the gate of the palace.

21. Mordecai's ſtation, being at the gate, might give him a good opportunity of diſcovering a plot againſt the life of the king. Theſe two chamberlains muſt have frequently paſſed by him, and he might have overheard what they ſaid.

23 In

23. In Perſia, as well as in the kingdom of Judah, and Iſrael, there muſt have been perſons whoſe office it was to make a record of all public tranſactions. But theſe records being for the uſe of the court only, and probably no copies being allowed to be taken, it is no wonder that in the ſubverſion of the ſtates they were loſt.

Ch. III. 1. This, as appears from v. 7, was five years after. This Haman is ſuppoſed to have been deſcended from the royal family of the Amalekites. The reaſon of Mordecai's refuſing to pay Haman the reſpect that others in his condition did, eſpecially as the king had commanded it, does not appear. If it was even proſtration, it was conſidered in thoſe countries as nothing more than a mark of civil reſpect, and implied nothing of religious homage. The nation of the Amalekites was ordered to be extirpated, but ſo were the ſeven nations of the land of Canaan; and yet many individuals of theſe nations were even advanced to ſtations of honour and power under the beſt of the kings of Iſrael.

4. It was perhaps ſome amuſement to them to ſee a conteſt between the pride of the one, and the obſtinacy of the other. Tho' Mordecai had ſaid he was a Jew, it does not appear that he made the declaration with a view to juſtify his behaviour to Haman.

6. Whatever offence Mordecai had given, it was far from juſtifying this degree of reſentment.

7. Add the following neceſſary clauſe from the LXX —*from month to month, to deſtroy in one day the race*

of Mordecai, and the lot fell upon the thirteenth day of the twelfth month, that is the month Adar. K.

It was cuſtomary with the heathens, who were great obſervers of times, as favourable or unfavourable to particular undertakings, to take notice of various omens, as prognoſtic of the iſſue, and alſo to caſt lots in order to find the time that beſt ſuited their purpoſe. Haman's object was not merely the ruin of one man who had offended him, but the extirpation of a whole nation, diſperſed through all the Perſian empire. It does not, however, appear, that he took any meaſures to know whether the undertaking itſelf was proper, but only what was the proper time for carrying it into execution. Rather than be diſappointed, he was willing to exerciſe much patience. For tho' the lots were caſt in the firſt month, it ſo fell out that he muſt wait till the laſt in the year before any thing could be done. This was, no doubt, ſo directed by providence, to give time for defeating this horrible ſcheme.

This was in the twelfth year of Artaxerxes; and if it was the ſame king that favoured the Jews in the time of Ezra and Nehemiah, it was five years after the commiſſion of the former, which is certainly ſome objection to its being the ſame prince, and in favour of its being, as ſome ſuppoſe, Aartaxerxes Mnemon, who reigned after him. But after five years a king of Perſia might have forgotten the affairs of ſuch a province as Judea then was; and tho' he made the decree in favour of the Jews, he might not have given much attention to it even at the time; things of the greateſt conſequence being often done at the ſuggeſtion of miniſters, and the orders

ders merely ſigned by the prince, perhaps little informed of the nature of them. This was ſufficiently the caſe with reſpect to the decree of this ſame prince for the extirpation of the Jews procured by Haman.

8. Not the Jews only, but probably all other nations, were at this time allowed to have their own religions and laws, while they were tributary to Perſia. But thoſe of the Jews were, no doubt, fundamentally different from thoſe of all other nations; whereas thoſe of all the heathen nations had many principles in common.

9. This was to compenſate for the diminution of the public revenue, which might be the conſequence of the meaſure.

13. No reaſon is given for this violent reſolution. But thoſe who were to execute it being allowed to take the ſpoil, would tend to inſure its being effected.

15. Many perſons, no doubt, beſides the Jews were alarmed at ſuch a meaſure as this; and many, being in habits of friendſhip with them, muſt have been more particularly ſhocked at it.

Ch. IV. 5. As in the Eaſt women generally live ſecluded from all ſociety, ſhe might have remained for ſome time in ignorance of the cauſe of this deep mourning. Otherwiſe, no doubt, ſhe would have been alarmed too. Tho' ſhe had not ſaid of what nation ſhe herſelf was, it might have been diſcovered.

11. This could not have been by any contrivance or influence of Haman, for he did not know of what nation ſhe was. But the king having many wives, muſt occa-

ſionally have neglected ſome of them, even thoſe who were generally his favourites.

14. He was juſtly confident that God would not permit his people to be deſtroyed: ſo that if ſhe had not the merit of being the means of delivering them, ſome other perſon would.

16. This faſting was not a ſcrupulous abſtinence from all food, but having no regular, and but ſcanty meals, and chiefly in the evening.

Ch. V. 2. This being a hazardous ſtep, he muſt have been ſenſible that the occaſion of it was ſomething very uncommon.

3. This ſeems to have been a cuſtomary phraſe to expreſs great liberality. It was the ſame language that Herod uſed to the daughter of Herodias.

8. It was prudent not to urge her requeſt immediately. The delay would raiſe the king's expectation; and appearing to proceed from diffidence, would tend to prepoſſeſs him in her favour.

13. The greater was the favour ſhewn to him by the king and the queen, the keener would be his mortification for any contempt or inſult from his inferiors.

14. How little do men often foreſee the conſequences of their own actions; and how often do the evils they intend to bring upon others, fall upon themſelves.

Ch. VI. 1. If ever there was a particular providence, as no doubt there is in every thing, it was in the indiſpoſition of the king to ſleep on this night.

3. It is evident that Mordecai had not petitioned for any favour or reward; and the king, who no doubt, intended

intended to reward his fidelity at this time, had neglected to do it.

7. &c. A proceſſion very like this is deſcribed by Pitts as the uſual manner in which the Mahometans ſhew honour to thoſe who embrace their religion, mounting them on horſes, and parading with guards, &c. through the ſtreets.

9. This had probably never been done to any perſon before; but imagining himſelf to be the ſubject of it, he would make it as ſplendid as he could.

10. There is not perhaps in the whole compaſs of hiſtory an inſtance of greater diſappointment and mortification than this muſt have been to Haman; yet ſuch is the ſimplicity of the narrative, that no remark is made upon it, any more than on ſome of the moſt affecting incidents in the hiſtory of Joſeph in Egypt. This, however, does not make it the leſs, but the more affecting to the reader.

13. This was a very natural inference, and amply verified in the event.

Ch. VII. 4. Nothing could be more moderate, or reaſonable, than this requeſt; and it muſt have ſtruck the king in the moſt forcible manner; that his favourite queen ſhould have occaſion to beg for her own life. She likewiſe probably hinted at the loſs which the king's revenue would ſuſtain by the meaſure.

5. The cruelty and injuſtice were the very ſame had the decree reſpected any other nation; but being that of the queen, and of a man who had rendered him ſo important a ſervice as Mordecai had done, he now ſaw it in a different and juſt light.

6. The caſe being now life for life, ſhe does not ſpare Haman, tho' he was preſent, and a favourite of the king's.

7. It ſhewed great command of temper in the king to retire in this manner, in order to conſider what was moſt proper to be done; tho', no doubt, his reſentment would be ſufficiently viſible. Haman probably laid his hands on the queen's knees, as ſhe was ſitting on a ſopha, as is the cuſtom in the Eaſt, ſuch a poſture being a mode of earneſt ſupplication.

8. The king could not ſuppoſe that any thing indecent was intended by Haman in theſe circumſtances. But he choſe to give it this colour to juſtify his reſentment. They covered his face no doubt on a ſignal given by the king; and it was probably meant to ſignify that he was not to ſee the king any more, being condemned to die.

9. This muſt have been ſaid officiouſly, by thoſe who wiſhed to heighten the king's indignation againſt Haman. That he ſhould be hanged on the gallows that he had prepared for another was natural and juſt. But the king does not ſeem to have conſidered his own guilt in conſenting to the violent meaſures propoſed by Haman, tho' it was certainly equal to that of Haman himſelf. Few perſons ſee their conduct with the ſame eyes with which they view that of other men; and who can puniſh kings for their manifold crimes, but the king of kings?

There is a wonderful combination of circumſtances in this ſhort hiſtory, which makes it highly affecting and inſtructive; ſhewing the ſecret conduct of divine providence

vidence in the affairs of men. And this drama, which is comprized in a ſhort compaſs, is but a ſample of the great drama, which comprehends this and every other event. For at the great cataſtrophe we ſhall, no doubt, ſee every inſtance of virtue rewarded, and every act of wickedneſs puniſhed, in as exemplary a manner as in the caſe before us; and the wiſdom and juſtice of the ſupreme director of the whole will be as apparent.

Ch. VIII. 1. By his *houſe* is probably to be underſtood all his property.

4. She had before aſked her own life, and that of her people; but the decree againſt them remained in force: She now requeſts that ſomething may be done to counteract it; and for this purpoſe ſhe had ventured to go into the preſence of the king as ſhe had done before.

12. This ſhews the abſurdity of irrevocable decrees. All people were ſtill allowed to plunder and deſtroy Jews, and there was no method of preventing it but by giving the Jews liberty to defend themſelves, and deſtroy their enemies (which the firſt law of nature would have given them in their neceſſary defence) and this was authorizing a civil war in the country. However, the king's pleaſure being by this means known, might be the means of preventing any great miſchief.

17. From this time to that of our Saviour many perſons of various nations, and ſome whole nations, as the Edomites, and perhaps the Moabites and Ammonites, became proſelytes to the Jewiſh religion; and many more were led to think favourably of their religion; which, if they were perſons of any reflection, we cannot wonder at; ſo abſurd and abominable were the

rites of the heathen religions, and ſo decent thoſe of the Jews. And in the doctrines of the Jews, there was the ſame manifeſt ſuperiority over thoſe of the heathens.

Ch. IX. 10. They would certainly have done themſelves greater credit by their forbearance, than by this cruel revenge, tho' no doubt, there was great provocation for it. It appeared, however, that what they did was not from avarice, tho' leave was given them to plunder, as well as to kill, their enemies.

12. It ſhould ſeem that the king was not pleaſed with this ſlaughter, nor could he be with the unfated revenge of the queen.

14. As the ſons of Haman were hanged only after they were dead, it is probable that Haman himſelf was not expoſed in this manner till after he was put to death.

16. There muſt have been a great number of Jews diſperſed through all the provinces of the empire, for them to have been able to kill ſo many of their enemies, without fear of retaliation. They would, no doubt, have ſold their own lives very dear, if the decree of Haman had been executed.

28. Accordingly this feſtival is obſerved by all Jews to this day; and the whole of the book of Eſther is conſtantly read through upon it.

31. As they had in the beginning of the year, when the decree againſt them was promulgated, ordered a general faſt, ſo they now order the obſervance of an annual feſtival.

Ch. X.

Ch. X. 1. These *isles* were those of the Archipelago, which had been conquered by the king of Persia.

8. He had the office of *prime vizier*, as it is usually called in the East, directing all the most important affairs of the nation under the king.

NOTES ON THE BOOK OF

JOB.

THIS book of Job is one of the oldest and most extraordinary productions that are now extant. The author is wholly unknown, but the scene of the transactions mentioned in it is in some part of Arabia, and the time is that of the ancient patriarchs. As there is an Eliphaz and a Teman among the descendants of Esau, the first his son, and the second his grandson, and the Eliphaz introduced into this work is called a Temanite, it is conjectured that he was of the family of this Teman; and if he was his son, he must have been cotemporary with Amram, the father of Moses and Aaron. And as there are in it no certain allusions to any events so late as the emancipation of the Israelites from

from their ſervitude in Egypt, it is probable that the writer was at leaſt as antient as Moſes.

That Job was a real perſon may be inferred from the commendation of him, in conjunction with Noah and Daniel, by the prophet Ezekiel, and alſo from the names of his three daughters, their qualifications, and other particular circumſtances, which are of no uſe in a fictitious ſtory. That Job was very wealthy, that he was a man of the moſt exemplary piety and virtue, that he met with the moſt ſevere afflictions, but afterwards roſe to a ſtate of greater proſperity than he had ever known before, were probably facts well known at the time. It is not improbable alſo that the three friends of Job, and alſo Elihu, ſince their families are mentioned, were known to have been of his acquaintance, and to have viſited him in his affliction. But it is not certain that their converſation was of the caſt that is here given to it; and ſtill leſs that each of the ſpeakers argued in the manner that is here repreſented. On this foundation, however, the writer has exerciſed his ingenuity to great advantage, repreſenting the ſentiments of different perſons on the great ſubject of divine providence in conducting the affairs of men, introducing a more impartial perſon to decide among them, and laſtly the Divine Being himſelf addreſſing them all, and correcting their falſe judgments.

There is among the Hindoos a tradition very ſimilar to this, but mixed with their abſurd theology, and far leſs inſtructive. Since, however, it could not have been borrowed from this book, it affords ſome confirmation of the truth of the general hiſtory.

Several

Several words and phraſes in this book having a great affinity to the Arabic, it is thought by ſome that the author of it compoſed it in that language, and that it was tranſlated by Moſes. But had this been the caſe we might have expected to find ſome reference to it in the writings of Moſes, eſpecially in his frequent reproaches of his countrymen for their impatience and obſtinacy. Whoever was the author of it, it is probably the oldeſt artificial compoſition of much extent that has come down to us, and of which we have any account; and conſidered in this light both the plan and the execution of it have great merit. The two ſongs of Moſes may perhaps be preferred to any thing in this work, but they are ſhort, and require little judgment, taſte, or ingenuity, compared to what we find in this book of Job.

As there are no alluſions to this book in any part of the early hiſtory of the Iſraelites, ſome have been of opinion that it was brought to Solomon by the queen of Sheba. But all that can be ſaid of the author, or the time of its being known to the Iſraelites, is wholly conjectural. As there does not appear to have been any regular collection of canonical books of ſcripture before the return of the Jews from the Babyloniſh captivity, this book was probably claſſed with them at that time, on account of its antiquity, and the moral inſtructions with which it abounds.

Ch. I. 1. There were three perſons of the name of Uz from whom this country might be denominated. One of them was the ſon of Nahor, the brother of Abraham, who is thought to have ſettled in Arabia Deſerta near

near the Euphrates, and it is the more probable that this was the country of Job, as he would there be expoſed to injury by the Sabians to the South, and the Chaldeans to the North of him. If Job was the ſon of this Uz, he muſt have been the nephew of Abraham, and cotemporary with Iſaac; and his religion, and the great length of his life, make this not improbable.

4. This very great wealth of Job, and the feaſting of his ſons, may be an exaggeration of the writer, to give the higheſt idea that he could of a ſtate of great proſperity. He here gives the idea of a feaſt of ſeven days continuance, each of the brothers entertaining the reſt in their turns.

5. The religion of Job was that which is commonly called the patriarchal, in which the Divine Being was approached and ſupplicated by ſacrifices. Purification conſiſted in abſtaining from food, and from commerce with women, and alſo in ablutions, which were always conſidered as emblematical of moral purity.

6. This muſt be conſidered as a parable, in which the Supreme Being is repreſented as keeping a court, ſuch as was kept by an earthly prince, when the great men of the kingdom waited upon him to give him intelligence, and to receive his commands. It was an opinion univerſally prevalent in the early ages, that there are orders of intelligent beings ſuperior to man, and of very different characters, ſome good, and others bad; and at the head of the latter they placed one ſuperior to the reſt, whom they conſidered the original author of all evil. And when the patriarchal religion began to be corrupted, and it was thought that no one being

being could of himſelf adminiſter all the affairs of the world, without the aid of ſubordinate agents, it is no wonder that, while the Supreme Being was conſidered as benevolent, the author of all *good*, notwithſtanding which there was much *evil* in the world, they ſhould conclude that *this* had ſome other author, tho' ſubject to the controul of the Supreme Being. This evil intentioned Being they uſually called *Satan*, which ſignifies *adverſary*, thinking him to be unfriendly to men, and conſtantly employed in oppoſing the benevolent deſigns of God.

Other perſons, however, might uſe this language without thinking that there exiſted any ſuch evil being acting in this hoſtile manner; uſing the term *Satan* to denote the *principle of evil in general*, perſonifying *evil* as we ſometimes do *fortune*, *life*, *death*, *diſeaſes*, and other things which we know to be only qualities, and no real beings, but merely for the convenience of diſcourſe, when we prefer figurative to plain language. It is even probable that the writer of this book had this idea, becauſe tho' in the opening of the work he ſpeaks of Satan as a real perſon, preſenting himſelf before God along with the holy angels, yet in the courſe of the work he always repreſents the evils of life as having the ſame author with the bleſſings of it. He conſtantly refers all to God, and makes no more mention of Satan, which is inconſiſtent with the idea of the interference of any malevolent intelligent being in the government of the world, even acting by commiſſion from the Supreme Being, and much more oppoſing his benevolent intentions. Thus Milton, after deſcribing *Death* and

Sin

Sin as real perſons, makes no farther uſe of them in his poem, but conſiders ſin as the criminal act of men, and death as the puniſhment inflicted for it by God.

15. Theſe are thought to have been the deſcendants of Abraham by Keturah; but among the Arabs there were ſeveral tribes which had this appellation.

19. This was a ſudden hurricane, ſuch as are pretty frequent in hot climates. They not only unroof and overturn buildings, but even tear up the largeſt trees, and change the whole face of a country. But this violence is generally confined to a ſmall ſpace. Each of theſe calamities ſeparately taken might have happened in the manner that is here deſcribed; but that the whole train ſhould have taken place in this manner, only a ſingle perſon eſcaping from each of them, and another arriving juſt as he had finiſhed his narrative, is highly improbable. The deſign of the writer was to repreſent the heavieſt calamities that could befal any man, and in ſuch a manner as would moſt tend to overwhelm him. They are, therefore, great, numerous, and ſudden.

22. This ſhews the moſt exemplary patience and reſignation. He aſcribes every thing to God, taking it for granted that all his diſpenſations are right and good, tho' he had evidently no hope, or expectation, of any change in his favour.

Ch. II. 7. Nothing more could be done to a man who was ſuffered to live. He was reduced to extreme poverty, and moreover afflicted with a loathſome diſeaſe.

8 It

8. It was among the aſhes of the hearth that Job ſeated himſelf. This was conſidered as a ſacred place, and proper for a perſon in deep affliction, petitioning for relief. Aſhes were deemed ſacred by the antients. They were the aſſylum of the afflicted, and on this principle they ſometimes ſwallowed them, and mixed them with their bread. MARTIN.

10. By *the foolish* may be meant *idolaters*, as in Pſ. lxxiv, 18; and it is well known that they were uſed to revile their gods, and even beat their images, when they were diſpleaſed with them.

This language of Job's wife is incapable of a good meaning. What ſhe ſuggeſted expreſſes impatience, and indignationat the injuſtice of God. She wiſhes him to expreſs theſe ſentiments to God himſelf, and then let him take his life, which was now all that he had to loſe. However, he juſtly reproves her for it. He conſidered all his ſufferings as coming from the hand of God, and that they had been fully compenſated by the good which he had received before; ſo that he had no juſt reaſon to complain. For if it had pleaſed God to take from him every thing that he valued moſt, it was only what he had before given. The enjoyment of them had been a real favour, deſerving his gratitude, and the deprivation of them was no injuſtice. Theſe ſentiments of pious reſignation indicate very extraordinary attainments, ſuch as could only ariſe from habitual devotion, reſpecting the hand of God in every thing, and aſcribing to him nothing but what we ought always to be thankful for.

11. Eliphaz, as was obſerved before, is ſuppoſed to have been a deſcendant of Eſau. Of the other two perſons nothing probable has been conjectured. They were all Arabs, profeſſing the patriarchal religion, the friends of Job in his proſperity, and who, with the beſt intentions, were come to viſit and comfort him in his adverſity.

13. That they ſhould continue ſo long in this ſituation exceeds all probability. They muſt have eaten, and alſo have ſlept, in this time, as well as Job himſelf. But it was intended to be a repreſentation of the deepeſt affliction, and the beſt mode of ſympathy, not to interrupt the feelings of the afflicted perſon, but to ſoothe him by mourning with him. This behaviour, however, is more agreeable to the oriental manners and cuſtoms than to ours. To have ſpoken firſt would have been deemed a violation of decorum.

Ch. III. 1. The two preceding chapters are merely hiſtorical, and in proſe. But the ſpeeches, which begin with this chapter, are in that ſententious form in which the peculiar excellence of oriental poetry conſiſts. Whether this mode of compoſition requires any regular arrangement of ſyllables, as into long and ſhort, &c. or in having any certain number of them in a verſe, is uncertain. This chapter is truly poetical, containing very ſtriking images, and the ſame idea is placed in a great variety of ſtrong lights. Job prefers death to life, and earneſtly wiſhes he had never been born. It is the natural language of grief and deſpair, and by no means of a piece with his former language of reſignation; but tho' not juſtifiable, it is the more natural

ral after ſome experience of his afflictions, than at the commencement of them.

7. This is ſometimes rendered, *May that night be fruitleſs*, that is, let there be no more births in it.

8. To *ſtir up Leviathan* is repreſented Ch xli, 8, &c. as inevitable deſtruction.

It appears probable from this, that there were at this time perſons whoſe imprecations were thought to have ſome effect, like thoſe of Balaam, who was ſent for by Balak to curſe Iſrael. Or he might only allude to the hired women; wiſhing they might lament over this day, as they did on other mournful occaſions.

14. Things of great value were often buried with perſons in antient times. The ſepulchres of the kings of Iſrael were ſaid to contain much treaſure.

23. This is comparing his condition to that of a man ſhut up in a dungeon, out of which there was no poſſibility of eſcape.

26. The purport of this ſpeech of Job is to lament his wretched ſituation, and to wiſh for relief by death.

Ch. IV. 1. In the conduct of this drama, as this work may be called, each of the three friends of Job addreſs him in their turns, each three times, firſt Eliphaz, then Bildad, and laſtly Zophar; and Job replies to each of them. After this Elihu, a younger perſon, who had not been mentioned before, addreſſes Job, and laſtly the Divine Being himſelf interpoſes, and decides between the parties.

5. Tho' he had inſtructed others, he now wanted inſtruction himſelf. He who had formerly exhorted others to patience, was himſelf become impatient.

6. Depending upon his virtue, and his favour with God, he had expected nothing but prosperity.

10. Be the wicked ever so powerful, the providence of God can bring them down.

17. Eliphaz appears to have seen, or to have thought that he had seen, a vision, but the occasion of it does not appear, nor is the instruction he pretends to have derived from it of much importance. What he means is that he was taught by this vision that if God afflict any person it must be taken for granted that the dispensation was just, and therefore that the sufferer was wicked.

18 Even the wisest and the best of created beings are subject to vice and folly, the angels themselves, and much more men.

Ch. V. 1. The phrases *call* and *answer* are said to be law terms; the first the language of the complainant, or plaintiff, and the latter that of the defendant.

He appeals to the opinion of the wisest and best of men, as the same with his.

2. If any man suffer, it must be for his folly, his violence, his envy, or some other evil propensity. The anger of God will not fall on any other. For the truth of this he appeals to his own observation.

7. Since all afflictions come by order of divine providence, and men are subject to them, they must be deserving of them.

8. He therefore recommends to Job a frank confession and repentance, as a sure way to recover the divine favour, and a return of prosperity; it being in the power of God to do whatever he pleases.

24 Where-

24. Wherever he pitched his tent, he ſhould, after wandering ever ſo far, readily find it again. And in ſome parts of the deſerts of Arabia, where there are no paths but ſuch as are ſoon obliterated by the wind removing the ſand, the wandering about, unable to find a man's houſe, may be a ſerious inconvenience.

Ch. VI 1. In this reply of Job he repeats his lamentation, and complains of the want of ſympathy in his friends.

3. *Therefore my words are vehement*, a metaphor from boiling water that runs over.

4. The art of poiſoning arrows appears to have been of great antiquity.

5. If brute animals do not complain without reaſon, much leſs will men; and they do not complain when they are fed to the full.

6. What you ſay is not to the purpoſe. It is inſipid, and heard with diſguſt.

7. I reject what you ſay as I would diſguſting food; I cannot admit the propriety of it.

8. He again expreſſes his wiſh to die.

10. I have never diſobeyed the orders of God, but have ſubmitted to them all, and ſo ſhould I to this, if he would even be pleaſed to take my life.

13. Is it not now evident that I have no reſource left in body or in mind?

14. He that denies compaſſion to his friend in affliction, has not the fear of God.

15. Many ſtreams and rivers in Arabia are dry in ſummer.

16. The meaning of this verſe is extremely uncertain. If there be ice and ſnow in Arabia, it is probably a rare phenomenon (tho' it might be common in the time of Job) and would hardly conceal rivers or make them uſeleſs; whereas the alluſions from v. 15 to 20, is to water that is not to be found in the place where it was expected by caravans, in their uſual journeys.

21. When you ſee my afflictions, do you not fear leſt the like ſhould befal yourſelves?

22. Did I aſk any favour or relief from you? I expect to ſink under my affliction.

26. In this he challenges his friends to ſhew him what he had done to deſerve ſo heavy a judgment. Whereas their only object ſeems to have been to add to his affliction, and drive him to deſpair, by contradicting him.

28. Conſider my caſe, and you will find that there is reaſon in what I ſay.

30. If I have ſaid any thing that was improper, could not I have diſcerned as well as you?

Ch. VII. 1. He here laments the condition of men in general, as if they had all as much reaſon to wiſh for the end of their lives as ſlaves the end of the day, which terminates their labour.

10. After all the labour and ſorrow of life, his only reſource was in the grave, which would put an end to his trouble.

12. Am I ſo furious and formidable that I muſt be guarded againſt, like the ſea, or a wild beaſt, when I am one of the moſt helpleſs of creatures? Was it neceſſary to humble ſuch a one as me by theſe afflictions?

The

The animal intended in this place may be a crocodile. When they are diſcovered they are carefully watched in order to deſtroy them. In Is. xxvii, 1, the word is rendered the *dragon that is in the sea.*

14. Even in the night I have no quiet repoſe, but am haunted with frightful dreams.

17. Why ſhould God, as it were, contend with ſo inſignificant a being as man?

20. It ſhould rather be thou *observer of men,* the inſpector, and judge of their conduct.

If I had ſinned, what could I do againſt God, ſo as to be a proper object of his indignation. This is the ſenſe of the LXX, and other antient verſions.

21. If, therefore, I be an offender, let me alone as an inſignificant being, and ſuffer me to die quietly.

Ch. VIII. 1. Bildad endeavours in this chapter to enforce the arguments of Eliphaz, and exhorts Job to repentance, with an aſſurance of pardon and favour.

3. Would God puniſh a man who was guilty of no offence againſt him.

13. As ruſhes, which flouriſh only where they have much water, are moſt ſubject to wither, as well as to be cut down before they wither; ſo uncertain is the flouriſhing ſtate of hypocrites, ſuch as he took Job to be. But it ſhould rather be the *profligate,* or openly impious man, a *profane scoffer,* as in Ps. xxxv, 16, and Jer. xxiii, 15.

17. Rather *about the springs.* So the word is tranſlated, Cant. iv, 12.

18. If *it* i. e. the *sun, destroy it.*

He compares a wicked man to a tree whoſe roots are among rocks, ſo that it ſeems to be ſafe from any accident; yet it ſhall be ſo effectually rooted up, that the very place where it grew, if it were inquired of, would deny that it had ever been there, which is a peculiarly ſtrong figure of ſpeech.

Ch. IX. 1. Job, in anſwer to Bildad, acknowledges the power of God, and the unſearchableneſs of his ways, but complains of his confounding the innocent with the guilty, and ſtill wiſhes for death.

3. I acknowledge the power of God; but let a man be ever ſo innocent, how can he plead his cauſe before him? If a man urge ever ſo many things in his vindication, he will not condeſcend to make any reply.

4. It is in vain to reſiſt his will, whatever be his deſigns.

9. It is uncertain what theſe ſtars, or conſtellations, were. That which is tranſlated *Orion* is ſuppoſed to mean thoſe ſtars which chiefly appear in the winter, and the *pleiades* thoſe which uſher in the ſpring.

11. Mr. Scott tranſlates this verſe as follows, *Lo he fell upon me*, but *I saw him not*, He *struck me also, but I understood him not. Behold he seized me. Who can make him restore. Who shall say unto him, what hast thou done?*

12. This is a ſublime deſcription of the power of God, aſcribing all the operations of natute to him.

13. If God do not voluntarily reſtrain his indignation, the proud and the powerful can give a man no aſſiſtance,

15 If

15. If I were ever ſo righteous, it would be in vain for me to plead it before him. I would only ſupplicate for mercy.

16. If I had aſked for any favour, and had obtained my wiſh, I ſhould not think it was owing to any regard he had for me, or to my intreaty. I am too inſignificant for his notice.

20. If I ſhould juſtify myſelf before him, he would pay no regard to it. I ſhould ſtill be treated as a ſinner. He makes no diſtinction of characters.

23. Rather *it* will laugh, viz. the ſcourge, or public calamity, will ſpare none.

24. If God do make the diſtinctions which you ſay he does, between the righteous and the wicked, how does it appear?

To *cover the face* means to condem to death, as was done to Haman——If it be not God who does this, who is it that does it.

25. Travelling in caravans with camels is very ſlow; but on dromedaries equipped for expedition a rider carrying meſſages goes with the greateſt ſpeed.

26. Literally, *ships of cane*, probably light veſſels made of papyrus, and uſed on the Nile.

28. I am in dread of every evil.

29. If I be wicked, why am I not dead (ſo the LXX) as I wiſh to be:

31. Were I ever ſo innocent, I ſhould be treated as if I were guilty.

33. The word in the original does not ſignify an *umpire*, but an authoriſed judge. In Amos v, 10, it is rendered *he that rebuketh*.

35 I have

35. I have no opportunity of getting a fair hearing from him; but if he would withdraw his hand, which is now heavy upon me, and allow me to plead for myſelf, I would do it without fear; and with ſome hope of ſucceſs; but I am not in that ſituation.

Ch. X. 1. Job continues his expoſtulation with God, for having brought him into being merely to make him miſerable. Being without hope, he ſtill wiſhes for death.

4. Doſt thou take ſuch methods as men are obliged to do in order to judge of characters, and therefore tryeſt me in this cruel manner.

6. Art thou like a ſhort lived man, envious of my proſperity, and taking advantage of every ſlight offence, for the ſake of puniſhing me.

7. But tho' thou knoweſt my integrity, I am wholly in thy power.

8. Have I been formed with this curious ſtructure, and am I, after all, to be thrown away as of no uſe?

9. As I muſt ſoon die in the common courſe of nature, why put me to this unneceſſary pain?

10. Have I not been brought by thee from the moſt imperfect to the moſt perfect ſtate, giving conſiſtence and ſtrength to my bodily frame. This is ſuppoſed to be an alluſion to the formation of man in the womb.

13. With this thou art perfectly acquainted.

15. By *these things* he means his *ſufferings*, inſinuating that God had given him being, with a ſecret purpoſe to make him miſerable.

If I be guilty I ſuffer, and if I be innocent it does not avail me.

17 Notwith-

17. Notwithſtanding my innocence thy anger is unabated. I am as it were attacked by a hoſt of troubles.

This may be rendered *thou repeatest thy weapons*, or attacks, preſerving an alluſion to a chace.

22. All that can be inferred from this language is that in the ſtate of death man has no ſenſe or knowledge of any thing. In this we ſee the idea that was at this time generally entertained of the ſtate of the dead. It was certainly inconſiſtent with any enjoyment or with ſenſe.

Ch. XI. 1. In this chapter Zophar takes up the ſame argument with his companions, blaming Job for preſuming to vindicate himſelf, and aſſuring him of pardon on his repentance. There was a city called Naama on the bordes of Idumea, Joſh. xv. 41, of which this Zophar might be an inhabitant.

4. This may be rendered *my conſcience*. The LXX has *my works*. He had ſaid nothing about his *doctrine*.

6. He perhaps meant that the wiſdom of God is twice as great, that is, much greater, than he conceived it to be. Houbigant renders it thus, "He could tell "thee to thy face the ſecrets of thy craftineſs, for they "are double to thy real worth."

12. *That the proud may become wiſe, and the colt of a wild aſs become a man.* It is an Arabian proverb, the wild aſs ſignifying a man who is intracticable like that animal.

In all this he reproves Job for complaining of the ways of God, as if he did him injuſtice. For tho' his dealings are incomprehenſible, they are, no doubt, juſt.

He

He then proceeds to urge Job to an ingenuous confeſſion and repentance.

Ch. XII. 1. Job, in anſwer to what his friends had urged, tells them that he knew as well as they all that they had advanced concerning the great power of God, and the unſearchableneſs of his councils; but that notwithſtanding his ſufferings, he could defend his integrity in the preſence of God himſelf.

4. You only mock me when you exhort me to call upon God, and ſay that he will anſwer, meaning that if I will make confeſſion of my ſin he will reſtore me.

5. The meaning of this verſe is very uncertain. According to Le Clerc it is, "Ye deſpiſe the lights that "are given to me by God, and are ſecure, ready to fall "upon any one that ſtumbles." The literal verſion is, *For calamity contempt is ready in the thoughts of him who is at eaſe, for them who ſlip with their feet;* calamity being put for the calamitous, thoſe who *ſlip with their feet*, or who fall.

7. From this place Job imitates his friends, extolling the great power, and wiſdom of God; ſhewing them that he knew as much of this ſubject as they did, ſo that they had no occaſion to enlarge upon it as they had done.

16. God overrules all the vices of men, and all the miſchief they do to anſwer his wiſe purpoſes.

18. He deſtroys their binding power, putting an end to their authority, and makes them captive to others, who bind them in chains, and carry them away.

Ch. XIII. 1. 7—8. Will you take the part of God againſt me, and do me injuſtice?

9 *De*

9. *Do you flatter him*; for ſo the word may be rendered, at the expence of truth.

14. Why am I reduced to this miſerable ſtate?

A thing held in the hand may eaſily ſlip out of it: The phraſe, therefore, implies that he would risk his life, tho' with little proſpect of preſerving it, in the defence of his innocence.

15. Let him treat me ever ſo cruelly I am confident that I can maintain my innocence before him.

19. *For now I will be ſtill, and will die*, i. e. if an accuſer appear, and prove his charge againſt me, I will be ſilent, and die content.

21. Do not overawe me by mere power, but attend to my reaſons.

26. If my ſufferings be the puniſhment of my ſins, they muſt be thoſe of my youth, which ought to be overlooked and forgotten.

27. Thou obſerveſt all my actions with too ſevere an eye, not making reaſonable allowance for mere frailties. Some ignominious puniſhment is, no doubt, referred to; probably that of ſlaves, but what it was is uncertain.

28. This verſe ſeems to be miſplaced, and will come better after his deſcription of the lamentable condition of man in the next chapter.

Ch. XIV. 1. Job laments the condition of man in general, as ſubject to much trouble; pleading that it is hard to add to this, and to make him more miſerable by heavy judgments.

3. In Zech xvii, 6, the word denotes *looking angrily*. In *that day, ſaith the Lord, I will open mine eyes upon*

upon the house of Judah, and will smite every house of the people with blindness.

4. Abſolute perfection is not to expected of man.

12. From the conſideration of the ſhortneſs of life, and the miſerable condition of man in it, he pleads for compaſſion from God.

15. If it were poſſible I would wiſh to be hid even in the grave, till the ſtorm of divine indignation be paſſed; and then, when all ſhould be calm, I might plead my cauſe with more ſucceſs. The moſt obvious inference from the whole of this paſſage is, that in the ſtate of death man has no ſenſe or knowledge of any thing; but that when *the heavens are no more*, i. e. in ſome future and very diſtant period, the dead will be raiſed. God will then call, and he will anſwer.

16. But at preſent I have no favour ſhewn me. Every trifling offence, if I do not ſuffer for them, is kept in remembrance, and magnified.

18. Things that bid the faireſt for permanency fail in a courſe of time; and weak man is much more eaſily reduced, and at length brought to death.

21. When he is dead he knows nothing of the condition of his poſterity.

22. But while he lives he is continually ſubject to pain of body and anguiſh of mind. Such is the wretched condition of man.

Ch XV. 1. Eliphaz, returning to the charge, expreſſes great indignation againſt Job for his contempt of him and his friends, and enlarges on the inſecurity of the wicked, tho' to appearance they be ever ſo proſperous.

6 His

6. His own language in arraigning the conduct of providence, was a proof of his impiety, and of the juſtice of God in puniſhing him.

11. *Doſt thou make light of* the indignation of God, or haſt thou ſome ſecret charm? This is the ſenſe that Houbigant gives to this verſe, but it is very uncertain.

12. To *wink with the eyes* was an expreſſion of contempt.

15. This he had obſerved before, Ch. iv, 18.

19. Not only men of great wiſdom, but of ſo much power that no ſtranger could enter into their territories.

20. This is a fine deſcription of the terrors of a guilty conſcience. This to v. 31 ſeems to be a quotation from ſome old poems or proverbs.

22. He cannot expect to live till morning.

28. He had by oppreſſion driven away the former inhabitants.

Ch. XVI. 1. Job complains of a want of compaſſion in his friends, a compaſſion which he would have ſhewn them, if they had been in his ſituation. He repeats the proteſtation of his innocence, and his deſire to plead with God.

7. He has deprived me of the conſolation that I expected from my friends.

8. Mr. Scott renders this as follows, *Thou hast alſo apprehended me*, viz. as a malefactor. *He is become a witneſs againſt me. Yea he that belieth me riſes up againſt me. He accuſes me to my face.*

15. A *horn* ſignifies *honour*.

18. If I ſpeak this falſely, may the earth not cover my

my blood, but let the dogs lick it up. This was reckoned a great misfortune.

22. Mr. Scott tranſlates —*For my few years are come to an end, and I go the way whence I ſhall not return.*

Ch. XVII. 2. The meaning of this verſe is very uncertain, eſpecially of the laſt clauſe. It may be that he could not ſleep for their provocations.

3. He intreats that God would bear witneſs to his integrity.

To *ſtrike*, or ſhake *hands*, ſeems to have been a ſufficient ratification of the moſt ſolemn engagement. The meaning may be, Who will undertake the part of plaintiff in this caſe, i. e. to be an advocate for God, to juſtify the ways of his providence towards me?

4. According to the Syriac verſion, the meaning is *For thou haſt hid their heart from underſtanding, therefore thou will not exalt them to a part*, in this cauſe, i. e. of being parties, or advocates, on the behalf of God. Elihu uſes the ſame expreſſion Ch. xxxii, 17, *I will not anſwer my part.*

5. This is a very difficult verſe. Le Clerc gives the following ſenſe. "They are ready to inform againſt "me, if they can gain any thing by it; and their chil- "dren are full of envy," By removing the word that begins this verſe to the end of the preceding, the ſenſe will be *He uttereth malicious things, and the eyes of his children ſhall fail.*

9. Good men will be aſtoniſhed at my afflictions, but will ſtill perſevere in virtue. This ſentiment, however, does not ſeem to ariſe naturally in Job's ſtate of mind.

In

In the latter part of this verſe he may ſpeak ironically.

12. My thoughts will not ſuffer me to ſleep even in the night. Mr. Scott renders it, *The night is appointed to me for day, the light is near from the face of darkneſs*; i. e. Henceforth the day which I am to enjoy is the night of death, and the light which is ordained for me is the darkneſs of the grave.

Ch. XVIII. There is nothing in this reply of Bildad but a contempt of what Job had advanced, and an exaggerated deſcription of the judgments of God upon the wicked.

9. It ſhould be, *and the entangling cord holds him faſt: He is now caught.* This verſe, therefore, ſhould come after the next, finiſhing this branch of the deſcription.

13. The *firſt born of death*, means the child of diſeaſes.

Ch. XIX. Job complains of the want of ſympathy in his friends, as a great addition to his ſufferings, which he deſcribes in the ſtrongeſt language, but expreſſes his hope that God would finally appear in his favour.

19. It is evident from this that the preceding narrative could not be a literal account of tranſactions. For according to it Job, on receiving the full meaſure of his ſufferings, placed himſelf in a poſture of mourning, on the aſhes of the hearth; and there his friends found him, and after continuing ſeven days in the ſame place, began their conference with him. But here he refers to incidents which this account does not admit of. They imply an intercourſe with the world, as well as with his own

own family, in which he met with the moſt unworthy and opprobrious treatment.

This may refer to the cuſtom of ſome barbarous conquerors in the Eaſt, who cut off the lips of their captives, which might be called the ſkin, or covering, of the teeth.

24. Writing on lead, Pliny informs us, was of great antiquity, and came into uſe next after writing on the bark and leaves of trees, and was uſed to record public tranſactions. He was ſo far from retracting any thing that he had ſaid, that he wiſhed his words were engraven on a rock, and in ſuch a manner as never to be obliterated.

25. This verſe, and thoſe which immediately follow, have been the ſubject of much controverſy; chriſtians in general from the earlieſt times maintain that Job declares his faith in a happy reſurrection at the laſt day, and this, I have no doubt, is the right conſtruction; but others think that he only hoped for a temporary deliverance: Dr. Kennicott thinks that he did not refer to either, but only to God's appearing in favour of his innocence before his death, which he actually did; but of this Job could not have had any reaſonable expectation, and much of his language is inconſiſtent with it: His wiſhing ſo often for death, as the end of all his troubles, ſhews that he had no expectation of any temporal deliverance. For a more particular account of this text, and of the ſubject in general, I refer the reader to my *Eſſay on the knowledge that the ancient Hebrews had of a future ſtate.*

29 This

29. This is reasoning so much on the principles of his adversaries, concerning divine judgments following crimes, that it looks like an argument *ad hominem*, as if he said; since you expect temporal calamity as a punishment for wickedness, dread it for yourselves, on account of your cruel persecution of me, in adding to my affliction.

Ch. XX. There is nothing in this speech of Zophar but an exaggerated account of the various miseries and final destruction that await all wicked men.

Butter is generally liquid in the hot climates of the East, and in order to prevent it they melt and clarify it, and then keep it in jars for future use.

27—28. Mr. Scott proposes to place these verses after v. 21, as explanatory of the means by which the dissipation of the fortunes shall be effected. These are the operations of both the heavens and the earth.

Ch. XXI. Job in this part of his reply shows how much his adversaries had mistaken the ways of providence; since it was evident to observation, that all wicked men were not punished as they had represented, but lived all their lives in great prosperity.

4. My appeal and complaint are not addressed to you, but to God; and I do not complain without reason.

15. This being the known language of wicked men, Job argues from it, that there are some facts in the conduct of providence, which seem at least to authorize it.

16. That is, I am far from thinking that they argue justly, or that their resolution in favour of wickedness is a reasonable one. For they are often disappointed

in their expectations. But according to the LXX, it ſhould be rendered negatively, "Is not their good in "their own hands."

17. By this interrogation may be underſtood that it is ſeldom put out, which is agreeable to Job's argument.

18. In this Job ſeems to queſtion what his friends had ſaid concerning the calamities of the wicked, and therefore we ſhould render it interrogatively, v. 19, 20.

20. As to what befals his children when he is dead, he has no intereſt in it, and it cannot affect him in any way.

26. Some wicked men live happily, and ſome good men miſerably, and are alike ſubject to death.

31. To this verſe from v 28, Job repeats what his friends had advanced of judgments awaiting the proſperous wicked. Who even dare to cenſure this proſperous wicked man, or revenge the injuries that he does?

32. Notwithſtanding his wickedneſs, he will be buried with great pomp, and his ſepulchre remain undiſturbed.

Ch. XXII. In this third and laſt ſpeech of Eliphaz, he charges Job with his ſuppoſed wickedneſs in a variety of reſpects, and exhorts him to repentance, with a proſpect of his reſtoration.

4. In order to reprove Job for his frequent appeals to God, he repreſents him as a Being too high, and too independent to regard him. As having no intereſt in his virtue, and having nothing to fear from Job, he has no occaſion to juſtify his conduct to him.

8 Th.

8. The Vulgate gives a ſenſe to this verſe the moſt agreeable to the context: "By the ſtrength of thy arm "thou poſſeſſeſt the earth; and being more powerful, "doſt ſeize upon it."

15. This is by ſome rendered *Submit thyſelf to him*, or *humble thyſelf before him*.

16. This ſeems to allude to the general deluge.

24. Rather *thou ſhalt count fine gold as duſt, and the gold of Ophir as the ſtones of the brook*; that is, they ſhall be of no more account with thee, they ſhall be ſo plentiful.

30. Mr. Scott renders it, *The innocent ſhall deliver a country, and it ſhall be delivered by the pureneſs of his hands*.

Ch. XXIII. In the two following chapters Job repeats his earneſt wiſh for an opportunity of pleading with God; and he maintains that the wicked often eſcape unpuniſhed.

7. I ſhould then be acquitted at his tribunal, tho' not at your's.

13. Whatever his purpoſe may be, he will execute it, notwithſtanding my innocence.

17. I am ſtill kept alive, notwithſtanding all my ſufferings.

Ch. XXIV. 1. This verſe is very obſcure. The LXX has, "Why are the ſeaſons unknown to God, and "the wicked tranſgreſs all bounds." That is, why does not God make the diſtinctions that circumſtances require, in conſequence of which the wicked are encouraged in their ways.

5. Rather, for *meat*, or eatables, as Ps. xxxi, 15, *She giveth meat to her houshold.*

6—8. The complaint in theſe verſes turns upon the barbarous treatment of the labouring poor, who work in the fields and the vineyards. *They reap every one a field which is not his own*, agreeable to the LXX and the Chaldee.

11. *Who work in the vineyards at noon day*, which was great oppreſſion in a hot climate.

12. i. e. God takes no notice of it, does not puniſh them.

18. I cannot make any good ſenſe of this verſe. Le Clerc does not attempt to paraphraſe it. Mr. Scott ſuppoſes this to be an account of the puniſhment that overtakes the wicked, eſpecially the adulterers; and thinks it may be rendered, *Let them be as a light thing upon the waters. Let their portion in the earth be accurſed. Let them not behold the way of the vineyards*, i. e. Let them not enjoy any felicity.

19. Drought and heat cauſe water to evaporate ſilently and quietly; ſo the wicked go to their graves in peace without any violent deaths.

21. They are gathered into the grave as corn fully ripe is reaped in time of harveſt.

Ch. XXV. In this reply of Bildad he expreſſes great contempt for Job's proteſtation of his innocence before ſuch a Being as God.

2. He reigns uncontrolled, even in heaven.

Ch. XXVI. Job in contempt of what Bildad had ſaid concerning the power of God, enlarges on the ſame ſub-

ſubject, to ſhew them that his ideas of the majeſty and power of God were at leaſt as high as theirs.

4. From whom had you this information?

5. Here Job begins to ſpeak of the power of God, inſtancing in the larger animals, eſpecially thoſe in the ſea, for the word may be rendered *giants*, and therefore probably huge creatures of any kind.

Mr. Scott thinks that this is an account of the power of God in *sheol*, and renders it *The giants are in anguish under the waters, together with their families. Sheol is naked before him, and destruction has no covering.* The *Rephaim* are ſynonimous to *Nephelim*, and *Emins*, men who, on account of their huge bulk, were a terror to others. Hence tyrannical princes are ſo called, Ez. xxxii, 21, &c. and Iſaiah ſpeaking of the king of Babylon ſays, *Hell from beneath is moved for thee, and stirreth up the dead* (Rephaim) *for thee.*

12. This Mr. Scott ſays ſhould be, *He quieteth the sea by his power, when by his understanding he has dashed the proud waves thereof.*

13. *By his wind the heavens become serene.* By the ſlaying of the *bar serpent*, ſeems to be meant his daſhing the ſea monſters againſt the rocks, and deſtroying them in a ſtorm.

This is thought to refer to the conſtellation called *the Serpent* in the heavens.

Ch. XXVII. The friends of Job making no farther reply to him, he proceeds in a ſtrain of triumph, renewing his complaints, aſſerting his innocence, and withal expreſſing his high idea of the power of God, and the unſearchableneſs of his ways.

13. The laſt part of this chapter from v. 13, contains ſentiments ſo much the reverſe of thoſe which were before expreſſed by Job, and ſo much the ſame with thoſe of his opponents, that it is very probable, as Dr. Kennicott ſuppoſes, it was originally a ſpeech of Zophar, who otherwiſe replies only twice; whereas his two companions reply three times. It alſo begins with a ſentiment which he had expreſſed at the cloſe of the laſt ſpeech, Ch. xx, 29. *This is the portion of the wicked man from God, and the heritage appointed to him by God.* Here he begins with the repetition of this, and then proceeds in continuation.

22. The agent in this place is the Eaſt wind, *It ſhall caſt itſelf upon him, and not ſpare.*

23. The agent is ſtill the Eaſt wind. *It ſhall clap its hands at him, and it ſhall hiss, &c.*

Ch. XXVIII. I ſee no reaſon why this whole chapter may not be conſidered as a continuation of the ſpeech of Zophar, eſpecially as Ch. xxix begins with the mention of Job's reſuming his diſcourſe.

After obſerving that there is a certain place for every natural production, he ſays that men have not yet found out the place for *wisdom*, as they have for gold, and other things of value.

1. By *wisdom* in this place may perhaps be underſtood a knowledge of the general plan of providence. And the inference from the whole is that, inſtead of prying into myſteries which we cannot underſtand, it is the duty of man to adore his maker, and practice his commands.

3. *He searches to every extremity stones of darkness*, &c. i. e. he follows the metallic ore as far as it goes.

4. *He breaks up the valley near the bottom of the mountain. They are forgotten of the foot, they sink down, they wander from men.*

5. His caverns abound with ſulphur, and other inflammable materials.

9. He breaks the hardeſt flint and marble, in order to come at ore.

10. They carry aqueducts over vallies, and ſometimes through rocks, &c.

13. From this it is evident that by *wisdom* in this place is not meant religion.

28. This account of the ſource of wiſdom, and of the great value of it, is truly poetical, and the concluſion is admirable. But it ſuits the purpoſe of Zophar better than that of Job, as he might mean to inſinuate that Job had not the fear of God before his eyes, having given himſelf up to wicked courſes. With this all the ſpeeches of Job's friends terminate. But tho' there are three of them, there is no conſiderable difference in their arguments or characters; and for each of them ſpeaking juſt three times, and Job anſwering them all ſeparately, there does not ſeem to have been any good reaſon. They might have begun where they ended, or have ended where they began. The ſame may be ſaid very nearly of Job's replies. They all ſpeak to the ſame purpoſe, and Job replies in the ſame manner. They all, and Job as well as they, introduce noble deſcriptions of the power and wiſdom of God, and conſtantly aſ-

cribe the creation of all things, and the diſpoſal of all events, to him.

Ch. XXIX. Job's three friends having advanced all that they thought proper, he reſumes his diſcourſe, without referring to them; complaining as at the firſt, comparing his preſent abject ſtate with his former proſperous one, and aſſerting his innocence as before.

3. The tents of princes in the Eaſt are frequently illuminated; ſo the meaning here may be that my tent was illuminated, and I paſſed the night by the light of it.

4. That is, when I was in great favour with God, as if he had been my intimate friend, had frequently viſited me, and concealed nothing from me.

7. Courts of judicature were held in open ſpaces near the gates of cities, and there Job had ſat and been highly reſpected. Chardin ſays that it is cuſtomary in the Eaſt for perſons of diſtinction to have cuſhions placed for them on benches in the open ſtreet.

11. This is equivalent to *loosing the bonds of kings*, Ch. xii, 18, i. e. deſtroying their authority.

12. This is a fine deſcription of an intelligent and upright man, a bleſſing to the country in which he lived, and proportionably reſpected by all perſons.

Ch. XXX. 1. He makes the contraſt between his former and his preſent condition, in which he was inſulted by the meaneſt wretches.

For *Juniper* the Chaldee has a kind of *broom*.

11. He has, as it were, looſed the cord by which my tent was faſtened to the ground, and others inſult me without reſtraint.

15 *Terrors*

15. *Terrors were turned upon me. They pursued my dignity as wind.*

18. His many sores had made it difficult for him to change his dress.

24. The sense of this verse is very uncertain. Le Clerc supposes him to mean that he would not have complained of his ill treatment, if he had shewn as little compassion for others as they shewed for him. And what follows is in this strain. Mr. Scott conjectures that it might have originally been to this purpose, *Oh that there might be in his destroying stroke an alleviation of these pains,* praying for a gentle death.

29. In this place it is thought that *tannim* may signify *jackals*, which make a hideous noise in the night. The word rendered *owls* in the text, and *ostriches* in the margin, is literally *daughters of vociferation*; and ostriches make a frightful noise in the night.

35—37. These verses, Mr. Scott thinks, ought to close the chapter.

Ch. XXXI. 1. Job enumerates all the more considerable crimes of which men were guilty, and declares his innocence with respect to them all.

2. I could not have expected any favour from God if I had indulged impure desires.

3. He does not deny that God, in his providence, punishes the wicked; but thought that he did not always spare the righteous.

8 Job had now no children, but it may be rendered *Let my produce be rooted out*, as by floods, and other causes of desolation.

10 Let

10. Let my wife be reduced to the moſt abject ſervitude; the grinding of corn being the office of female ſlaves.

14. Probably judges ſtood up when they pronounced ſentence, and this is an alluſion to human judicatures.

18. If it was a female that he befriended, it was probably a widow, as mentioned above; but the ancient verſions in general, do not make the object of his compaſſion a female.

22. He wiſhes that if his arm was held up to threaten, or abuſe an orphan, it might be broken.

28. It may be rendered, *It were an iniquity*, my judges appealing to God.

This well deſcribes the firſt ſtate of idolatry, in the worſhip of the heavenly bodies, as the voluntary cauſes of good or ill to men; and it ſeems that, in the country of Job, this was conſidered as a crime expoſing the offender to puniſhment, at leaſt it was a thing almoſt univerſally condemned; for the word in the original does not neceſſarily imply any more, as Dr. Kennicott has ſhewn.

33. Here is a plain alluſion to the hiſtory of Adam, ſuch as is related in the firſt book of Moſes; but it does not follow that this book was then written. The hiſtory of Adam was probably at that time as well known by tradition to mankind in general, as it was to Moſes himſelf.

34. Was I aſhamed of my conduct, and durſt not go abroad, leſt I ſhould incur indignation and contempt?

35 It

35. It is evident that the art of writing was ſuppoſed not to have been unknown in the time of Job. And there was not writing, or engraving, on ſtones only, which was before alluded to, but on portable materials.

36. Badges of honour were carried on the ſhoulder in antient times. MARTIN. Sir Thomas Roe ſays that when the great mogul ſends letters to any governor, as ſoon as he ſees them he allights from his horſe, falls down upon the earth, and, taking them from the meſſenger, lays them on his head, and there binds them faſt. He then retires to read and anſwer them.

38—40 Theſe verſes ſhould be placed after v. 25 Mr. GREY, and Durell conſider v. 40 as an interpolation.

40. The word tranſlated *cockle* ſignifies ſome offenſive weed, but of what kind is uncertain.

Ch. XXXII. It appears from this chapter that ſeveral perſons were ſuppoſed to have been preſent at this interview between Job and his friends, and among them Elihu, who is thought to have been deſcended from Nahor, the brother of Abraham, becauſe Ram, of whoſe kindred Elihu was, was his ſecond ſon. Being younger than Job, or any of the three who had ſpoken before, he waited till they were ſilent, and then after making a proper apology, addreſſed them all. But tho' he cenſures them all it does not appear from what he ſays that there was much reaſon for it, with reſpect to Job's friends. For all that he ſays coincides very nearly with their obſervations concerning the power and ſupremacy of God, and his righteous adminiſtration. Like them alſo, he exhorts Job to an acknowledgment

ledgment of his ſins, aſſuring him of pardon and favour, tho' he does not, like the three, ſuppoſe that he had been a very wicked man.

9. They had not proved him to be guilty of any particular crime.

13. They had not given any proof of their ſuperior knowledge by anſwering his arguments. God had humbled him, but not they.

15. This ſeems to have been addreſſed to a mixed company, who were preſent at the conference.

Ch. XXXIII. 12. Job did wrong to complain of the diſpenſations of divine providence, tho' he ſuffered from them; and ſince God is unqueſtionably both juſt and good, he ought to have concluded that there was ſome good reaſon for his afflicting him, tho' he was not conſcious of any ſin.

14. This verſe is variouſly rendered. It may ſignify that, tho' God gave ſufficient admonition by his providence, men do not give due attention to it. The Vulgate has *God ſpeaketh once, but does not repeat the ſame thing a ſecond time.*

17. God gives to man what knowledge he pleaſes, and in what manner he pleaſes; ſometimes in viſions of the night, but his object is ever the ſame, viz. to correct men's vices, and eſpecially to abate their pride and ſelf ſufficiency.

22. He likewiſe teaches men by his providence, and both by proſperous and adverſe events.

23. There is much uncertainty in the tranſlation of this verſe. The LXX has, "If there be a thouſand "evil angels againſt him, not one of them ſhall hurt "him

"him: If he turn unto God with all his heart, and "make his complaint to him, he will deliver him from "death."

28. This is preaching repentance, as no doubt in Elihu's idea, ſuiting the caſe of Job.

30. Elihu does not treat Job as a wicked man, but ſpeaks of divine rebukes as intended to cure faults which were not inconſiſtent with general goodneſs. *Mr. Scott.*

Ch. XXXIV. 8. This is exactly the language of the friends of Job.

9. Job had not ſaid this; but his complaint of God's dealings with him, tho' an innocent man, might be conſtrued to have that meaning.

15. This is only a deſcription of the great power of God, in diſpoſing of the world, and of men, as he pleaſes, which had been before advanced by the friends of Job, and by Job himſelf.

18. Even an earthly prince would not bear the language that Job addreſſed to God.

19. If earthly princes are not to be cenſured, much leſs is the Almighty.

29. It ſhould be rendered, *When he hideth the face who can behold it.* *Hiding the face*, means to *condemn*; and if God do this, no perſon can ſave him that is condemned.

30. This ſhould have been, a *profligate*, not a *hypocrite*; and the ſame ſenſe may be put upon the word in other parts of the ſcriptures.

31. Mr. Heath renders it, *I lift up* (my hand) *let me not be deſtroyed.* In Is. xxxvii, 4, we read, *I lift up my prayer.*

31—33 This

31—33. This language ſuits a perſon, who tho' in the main good, might ſuſpect that there was ſomething in him at which God might be offended. Elihu always ſuppoſes affliction to be corrective.

32. Men ought to take it for granted that when they ſuffer by the hand of God they have deſerved it, whether they be ſenſible of any crime or not.

33. This is a very difficult verſe. The moſt probable ſenſe ſeems to be that we muſt not expect to be dealt with as we wiſh. God will determine as he thinks proper without conſulting us.

Ch. XXXV. 2. He had not ſaid this; but it might be inferred from his juſtification of himſelf when God afflicted him.

10. Notwithſtanding the great power of God, ſo that he is incapable of receiving good or harm from men, they are from him, they do not look up to him. It is in his power, however, to turn their affliction into joy. But the latter clauſe of the verſe is variouſly rendered. i. e. Tho' they complained of oppreſſion, they do not ſufficiently humble themſelves before God. In the *night* means in the *time of calamity.*

13. They complain when they are oppreſſed, but not in ſuch a manner as that God might regard them.

14. In the Syriac it is, *Thou ſayeſt thou ſhalt not praiſe him.* It is evident that Elihu did not ſuppoſe Job to expect temporal deliverance.

14. Tho' thou complaineſt that thou haſt no opportunity of pleading thy cauſe before him, he will do whatever he thinks proper, and thou muſt acquieſce in it.

15 There

15. There is much uncertainty in the tranſlation of this verſe. It may be, Becauſe thou Job haſt not ſhewn this diſpoſition, God has continued to afflict thee, and thou art ſtill obſtinate. Mr. Scott propoſes to tranſlate as follows, *But now because his anger has not viſited, neither has noticed great exceeses, therefore Job does open his mouth.*

Ch. XXXVI. 4. My words ſhall not be falſe, for my knowledge of this ſubject is complete.

18. This is accuſing Job of not repenting and humbling himſelf before God, which had been the language of all his three friends.

20. Do not confide in ſecrecy, any more than in riches. God can deſtroy them all.

By *night* may be meant *death*, which Job had wiſhed for.

24. This verſe begins a new ſubject, viz. the incomprehenſible wiſdom and power of God, to convince Job of his ignorance of the ways of providence, by his ignorance of the works of creation.

32. Mr. Scott tranſlates as follows *He holdeth the lightning with both his hands, and giveth it commandment concerning him that prayeth. His thunder announces concerning him. Jealousy and anger against the impious.*

Ch. XXXVII. 7. In ſuch ſeaſons as theſe the labours of men are ſuſpended.

9. Mr. Savary ſays that the South wind in Egypt fills the air with a ſubtle duſt that almoſt ſtops reſpiration, and is ſometimes attended with whirlwinds that are fatal to travellers.

10 This

10. This ſhould be rendered, *The broad waters become hard.*

13. A ſmall tranſpoſition will make the ſenſe clearer. *Whether for correction, or for mercy, verily for his earth he cauſeth it to come.*

18. It is ſuppoſed that a great darkneſs announced the approach of the Divine Being, who ſoon after appears.

22. Inſtead of *fair weather*, it ſhould be *the golden sun comes forth.*

24. *Let men, therefore, fear him; who beholdeth all the wise in heart, as a nothing.* Scott.

33. Thus he enlarges on the works and power of God, in order to repreſs the arrogance of Job.

The purport of all that he advances in this chapter is to repreſs the arrogance of Job, by deſcribing the wonderful and incomprehenſible works of God, which had been the object of the greateſt part of what he and the friends of Job had advanced before.

Ch. XXXVIII. The author of this work having introduced Elihu as an impartial judge between Job and his friends, and having put into his mouth a general account of the greatneſs of God, and the unſearchableneſs of his ways, now introduces the Divine Being himſelf, as taking up the ſame copious argument, and enlarging on ſeveral ſtriking particulars in the works of creation and providence, all far exceeding the power and comprehenſion of man; from which it was to be inferred that his treatment of men was not to be queſtioned by them. There is much eloquence, and eſpecially ſublimity, in ſome of theſe deſcriptions.

2 *Who*

2 *Who is this that judges in the dark, and whose words are without knowledge.*

4.—7. The ſentiment in theſe verſes is that only he who made the world is capable of judging how it ought to be governed.

14. Mr. Norden ſays that when the corn granary at Grand Cairo is full the inſpector, having ſhut the door puts his ſeal on a handful of clay, which is uſed inſtead of wax.

The meaning of this obſcure verſe may be, that the earth is managed by God as eaſily as men manage clay, which takes the impreſſion of any ſeal. He alſo changes it with as much eaſe as men change their garments.

28. *Who is the father of the rain?*

30. *Mazaroth* is ſuppoſed to mean the twelve ſigns of the Zodiac.

31. Here the influence of the ſtars upon the earth ſeems to be taken for granted. It was a very early opinion, and led the way to idolatry.

32. Theſe are the names of particular conſtellations, but which of them was intended is uncertain.

34—38. Theſe verſes might perhaps be made to follow v. 27; as this diviſion of the ſpeech would cloſe with more propriety and dignity before v. 31——33, which mention the courſe of the ſun, and thoſe conſtellations which were thought to produce rain, and all the changes of the weather.

36. Schultens tranſlates, *Who put wisdom in wild motions;* or *who has given to a phenomenon understanding.*

Ch. XXXIX. These ſpeeches of the Divine Being contain a deſcription of ſeveral of the more remarkable animals, as his wonderful production, but it might with as much propriety have been put into the mouth of Elihu, or any of the preceding ſpeakers

1. This does not mean mere *knowledge*, but providential care, and protection.

2. This is the *ibex*, which frequents the higheſt rocks, leaping from one to another. Canſt thou number, means canſt thou appoint the number.

3. The difficulty with which theſe animals bring forth their young is noticed by Pliny.

4. They grow up in the deſert, which makes their preſervation the more wonderful.

5. This is a deſcription of the Zebra, a beautiful animal, but very difficult to be tamed.

9. This according to ſome is the rhinoceros, a large animal, and of prodigious ſtrength. But Mr. Scott ſuppoſes this to be the wild bull of the Syrian and Arabian deſerts. The Arabian poets, he ſays, are full in the deſcription of this animal, and borrow many images from his ſwiftneſs, his ſtrength, and the loftineſs of his horns. He is exceedingly fierce and untamable.

13. Rather *the wings of the oſtrich are triumphantly expanded.*

16. She does not forſake them purpoſely, but is often driven from them.

Tho' the oſtrich may leave her eggs to be hatched in the ſand, it does not follow that ſhe deſerts them,

or

or that she takes no care of her young when they are hatched.

20. *The strength of his snorting is terrible.*

22. Horses are not naturally couragious, but rather timid. They may, however, with care be trained so as to answer the purpose of the warrior.

22—23. These verses will with more advantage close the description. The others represent the horse as preparing for the battle, these as actually engaged in it.

24. He is represented as rejoicing so much at the approach of a battle, that he will hardly believe that an event so pleasing to him will take place.

26. This language clearly indicates that the questions in this speech do not relate to mere knowledge, but to power and providential care.

Ch. XL. The fourteen first verses of this chapter should undoubtedly be placed, as Mr. Heath first shewed, after the 6th verse of the forty second chapter. Here they interrupt the description of the animals, and there they have a proper place.

4. That is, I am a low contemptible creature, and must submit to the reproof of my maker. He does not, however, say that he was guilty of any crime.

8. Dost thou censure my administration of the affairs of men, as necessary to thy justification?

9. This is a challenge on the part of God, demanding of Job if he could do what was in the power of God only. But this is what Job never pretended to. I therefore do not see the propriety of the sentiment.

15. This is probably the elephant.

This ſhould follow the concluſion of the preceding chapter.

17. By the *tail* Mr. Scott ſuppoſes to be meant the organ of generation. The ſame is thus expreſſed in other languages.

20. None of theſe deſcriptions ſuit the hippopotamus, but apply well to the elephant,

21—22. The elephant is fond of retiring to marſhy and ſhady places in the heat of the day. He loves the banks of rivers, and ſtanding waters in the deſerts.

Ch. XLI. The Leviathan is, no doubt, the crocodile, and as caravans from Arabia frequented Egypt, the Arabs could not but be well acquainted with the productions and the animals of that country.

13. This verſe is very obſcure, and may be rendered, *who can uncover his mailed face*; alluding to coats of mail on the faces of war horſes, which might be taken of; whereas the natural ſcales on the head of the crocodile could not.

18. The eyes of the crocodile are ſo remarkable, that the Egyptians make them the hieroglyphic to repreſent the morning.

21. This is an hyperbolical account of the force with which he draws his breath.

34. Notwithſtanding this, men who are accuſtomed to the viſits of crocodiles are not now more afraid of them than of any other animals. They hunt and kill them without difficulty.

Ch. XLII. 6. This verſe Dr. Kennicott tranſlates as follows, "Wherefore am I become loathſome, and am "ſcorched up on duſt and aſhes." This was the very queſtion

queſtion that he wiſhed to propoſe to God; and it does not appear that he ever acknowledged himſelf to be *vile* in a moral ſenſe, i. e. guilty of any heinous crime. After this verſe comes the fourteen firſt verſes of Ch. forty.

7—8. Elihu is neither praiſed nor cenſured by the Almighty. He is not commended, becauſe he was, in the main, of the ſame opinion with Job's three friends concerning the courſe of providence. Neither is he blamed, becauſe he had not condemned Job as a wicked man, but only reproved him for bad behaviour *towards God* in his afflictions.

7. They had always ſpoken of God with the greateſt reverence. What they were to blame for was their condeming Job as a great ſinner merely becauſe he was a ſufferer; ſo that they formed a wrong judgment of the divine adminiſtration. On the contrary Job had maintained that God might afflict even the moſt innocent.

17. theſe particular circumſtances favour the opinion of there being a foundation in fact for the hiſtory of Job, and that only the ſpeeches introduced into the book are the invention of the writer. The work bears no character of divine inſpiration, but it is exceedingly curious, as being written in the patriarchal times, as it ſhews the ſtate of opinions among pious perſons, and ſome oriental cuſtoms, with much ſublime deſcription both of natural ſubjects and of the attributes of God, as his infinite power, conſummate wiſdom, perfect rectitude, and the myſteries of his providence. But the language in which Job expreſſes his ſubmiſſion to the

will of God in his great affliction, in the hiſtorical part of the book, is alone of more value than many volumes. Tho' there is much tautology, and but little of clear reaſoning in the work, and tho' there is no great ingenuity, or good judgment, ſhewn in the conduct of the ſeveral ſpeakers, it is of much more value than any writing that the heathen world ever produced.

NOTES ON THE BOOK OF

PSALMS.

THIS book is a collection of poetical compoſitions of a devotional nature, compoſed by different perſons, but chiefly by David, on a variety of occaſions, ſome of which are mentioned in the titles, and others may be diſcovered by comparing them with the hiſtory. But many of them are of a general nature, celebrating the divine perfections and providence, and were ſung by the Levites in the temple ſervice. Many of this tribe had no other buſineſs beſides performing this ſervice, and training others to it. Some ſung the words of

of the pſalm, while others accompanied them with inſtruments of muſic of various kinds.

Theſe pſalms are alone ſufficient to ſhew the infinite ſuperiority of the Hebrew religion to that of the heathens. There are extant many hymns of theirs, compoſed by the beſt of their poets, in honour of the heathen gods, but how poor are they, in ſentiment and correſponding language, compared with theſe. The heathens had not the juſt and the ſublime ideas of the power and providence of their gods that the Hebrews had of theirs, and with which it is evident that the minds of pious Iſraelites were habitually impreſſed. Theſe pſalms were probably collected, and arranged, as we now have them by Ezra.

Ps. I. This pſalm is a kind of preface to the whole collection, expreſſing the duty and the happineſs of man, as ariſing ſolely from his keeping the commands of God. Happy is the man who does not take evil courſes, who at leaſt does not perſiſt in them, and leaſt of all make a mock of religion. There is a beautiful gradation in the expreſſions, deſcribing different degrees of depravity.

5. Here ſeems to be a plain reference to a future judgment, ſuch as frequently occur in the book of Eccleſiaſtes. This doctrine, and that of the reſurrection, were familiar to the Jews in our Saviour's time, and therefore muſt have been known in the time of David, for there was no intermediate revelation on the ſubject; tho' it muſt be acknowledged that the references to it are few and obſcure. It can never be ſuppoſed that this great doctrine, the foundation of all practical religion,

ſhould have been revealed to the Hebrew nation between the time of David and that of the Maccabees, when it cannot be denied to have been well eſtabliſhed, and that there ſhould be no account of the communication. That ſuch doctrines, eſpecially that of the reſurrection of the dead at a future period, ſhould have been diſcovered by man is abſolutely impoſſible. The heathen world knew nothing of it except by obſcure and uncertain tradition.

Ps. II. 1. On the acceſſion of David to the throne of Iſrael, there was a combination of all the neighbouring powers, except the Tyrians, againſt him, the Philiſtines on one hand, and the Edomites, Moabites, Ammonites and Syrians on the other, and he conquered them all, and made them tributary to him. On this occaſion, no doubt, he compoſed this pſalm. But becauſe it contains many expreſſions that may without any force be applied to the eſtabliſhment of chriſtianity, notwithſtanding the oppoſition of all worldly power, and the apoſtles quote it in this ſenſe, it is thought by many to have been compoſed in the ſpirit of prophecy, and that this was its original meaning. But it is not probable that David had any thing in view beyond himſelf, and his own times.

7. This is explained by the declaration of God to David by Nathan, when, after having ſubdued all his enemies, he formed the deſign of building a temple for the national worſhip, inſtead of the tabernacle that had been conſtructed in the wilderneſs (2 Sam. vii, 14) when he promiſed to eſtabliſh the kingdom in his family, and called his ſon his own ſon, ſaying *I will be*

his

his father, and he shall be my son. This David applies to himself, Ps. LXXXIX, 26. *He shall cry unto me thou art my father, my God, and the rock of my salvation. And I will make him my first born, higher than the kings of the earth.*

8. This might be inferred from Ps. LXXXIX, 27, just quoted; and tho' it was not literally fulfilled in David himself, it will, no doubt, be so under the Messiah who, is to be descended from him after the return of the Jews from their present dispersion. The kingdom of God, in which the Messiah will preside, is represented by the little stone cut out of the mountain without hands, which is destined to fall upon, and to break in pieces, the metallic images of Nebuchadnezzar, all the remains of the four great monarchies, and to fill the whole earth.

12. One mode of kissing, especially the knees, the feet, or the garment, was a token of reverence or submission, 1 Kings, XIX, 18. *All the knees which have not bowed unto Baal, and every mouth which has not kissed him.* (Hos. XIII, 2) *Let the men that sacrifice kiss the calves.* To kiss the hand had the same signification as in Job. XXXI, 26—27, *If I beheld the sun when he shined, or the moon walking in brightness, and my heart hath been secretly intised, or my mouth hath kissed my hand.*

Ps. III. From a very early to the latest period of his life, David must have had a pious turn of mind, acknowledging God in all his ways. In the midst of all his difficulties he found a resource in the favour of God,

and

and having had much experience of it, he on this trying occaſion expreſſes the moſt perfect confidence in it.

Ps. IV. The occaſion of this pſalm muſt have been very ſimilar to that of the former, the ſentiments being the ſame in both. He compoſed this in ſome ſeaſon of diſtreſs, but with confidence of deliverance. It was given by the author to be recited in the temple-ſervice by the Levites, who were appointed by him for the purpoſe, to be accompanied with muſical inſtruments, but of what kind is not ſaid.

Ps. V. This pſalm, like the two preceding it, ſeems to have been compoſed by David in a time of great diſtreſs, perhaps in his perſecution by Saul, or his ſon Abſalom. He expreſſes his joyful confidence in God, and his firm perſuaſion that in due time he would be delivered from all his difficulties. This pſalm was to be ſung in the temple, accompanied, as the term *Nehiloth* probably ſignifies, with dances.

7. The Hebrews were directed to worſhip with their faces towards the temple, where was the ſymbol of the more immediate preſence of God, as the king and governor of the nation. The heathens in general worſhipped with their faces towards the Eaſt, the ſun, which riſes in the Eaſt, being the principal object of their worſhip.

Ps. VI. This pſalm ſeems to have been written during ſome bodily indiſpoſition, of which we have no account in the hiſtory of David. It was delivered to the chief muſician, or the director of the band of ſingers in the temple, to be accompanied with muſic, on an inſtrument

ment of eight ſtrings, as it is thought the term *Neginoth, on Shemnith,* imply.

5. It is plain from this paſſage that David had no idea of being in a capacity to praiſe God when he was dead. Death he conſidered as a ſtate of ſilence and inſenſibility. According to the whole tenor of the ſcriptures, both of the Old and the New Teſtaments, our capacity for praiſing God, and of future happineſs, will take place at the reſurrection of the dead, and not before. Then, and not before, will Chriſt return, and take all his faithful followers to himſelf, that where he is, they may be alſo. In the mean time they are ſaid (1 Theſs. iv, 14) to *ſleep in Jeſus, their life being* (Coll. iii. 3. 4.) *as it were hid with Christ in God. But when Christ who is our life ſhall appear, then, tho' not* before, *with all* his faithful followers *appear with him in glory.*

Ps. VII. This pſalm was probably compoſed by David during his perſecution by Saul; and the more immediate occaſion of it ſeems to have been ſome falſe accuſation, perhaps of an intention to take the life of Saul, or to raiſe a rebellion againſt him, by one Cuſh a Benjamite; perhaps a particular adherent of Saul, who was of the ſame tribe. This compoſition is intitled *Shiggaion,* which is thought to denote a hymn of conſolation.

4. This may allude to his having twice ſaved the life of Saul when it was in his power, once in the cave of Engaddi, and again when he found him ſleeping, and took the ſpear from his head, without doing him any injury.

11 God

11. God judges the righteous, but is not angry all the day long, or for ever Ps. CXL. 2.

Ps. VIII. This is thought by ſome to have been a pſalm compoſed by David on his killing Goliath. But there is only one verſe that can lead to ſuch an opinion. In general it is a hymn of praiſe to God for his diſtinguiſhing goodneſs to man, notwithſtanding the magnificence of his other works, which at the firſt view might ſeem to be more worthy of his attention, and likely to engroſs it. It is directed to the chief muſician upon *Gittith*, but the meaning of the word Gittith is altogether uncertain.

2. Our Lord quotes this paſſage to ſilence the Scribes and Phariſees, when they were offended at the populace, and the children among the Jews, receiving him on his entrance into Jeruſalem with *hosanna*, and other joyful acclamations.

6. The author of the epiſtle to the Hebrews quotes this paſſage as a proof that all things were ſubjected to Chriſt, who is frequently ſtiled *the son of man*. But this is not the obvious ſenſe of the paſſage, and the pſalmiſt by enumerating ſheep, oxen, and other brute animals, evidently confines his meaning to mankind in general, to whom God originally gave the dominion over all the other creatures.

In the epiſtle to the Corinthians the apoſtle ſeems to allude to it when he ſpeaks of all things being made ſubject to Chriſt by God his father, at the ſame time that he reminds us who it was that put all things under him, and informs us that at the conſummation of all things

things Chriſt will reſign his delegated authority, and God himſelf will be all in all.

Ps. IX. *Muthlabben* is probably the ſame with *Alamoth*, and this is thought by ſome to mean the young women, who joined the band of ſingers in the temple ſervice.

In this pſalm we find David in ſome diſtreſs, of which we have no particular account in his hiſtory. On this occaſion he recollects former inſtances of divine appearances in his favour, and expreſſes a cheerful confidence in God's protection and bleſſing. Whatever ſucceſs David met with, he rejoices in God as the author of it and when he is in adverſity he humbles himſelf as under his hand, thus acknowledging God in all his ways. Such ſentiments as theſe occur in almoſt all the pſalms of David, and it is in vain that we look for any ſuch in the moſt admired compoſitions of the heathen writers.

Ps. X. The ſentiments of this pſalm are general, but the occaſion on which it was compoſed was probably particular, tho' it cannot now with any certainty be traced. It expreſſes the pride and ſelf confidence of the wicked in their proſperity, their utter diſregard of God, and their inſolence to the righteous. At the ſame time, however, it expreſſes the firm confidence of the righteous in the protection of divine providence, and an earneſt prayer that God would at length appear more manifeſtly in their favour.

15. That is, break the power of the wicked, which does not imply any wiſh of poſitive evil to them.

Ps. XI.

Ps. XI. This pſalm was probably compoſed by David during his flight from the perſecution of Saul. He expreſſes his firm confidence in the divine favour and protection, rather than in any other means of ſecurity that were recommended to him.

3. There is great uncertainty in the interpretation of this paſſage, of which we probably have not the true original reading. It may mean that if thoſe laws, which are the foundation of all government, be violated, as they probably had been in his caſe (Saul having promiſed not to moleſt him, and yet having broken his promiſe) there is nothing left on which any man can depend. But God, who knows the injuſtice, will revenge it.

5. We ſee here, as on many other occaſions, that the word *ſoul* does not neceſſarily mean any diſtinct part of a perſon, but is ſynonymous to *himſelf*. For certainly God is not a compound being, and here and in other places mention is made of the ſoul of God. But it can only mean God himſelf. So alſo when David ſpeaks of his ſoul, he means only himſelf; as when, expoſtulating with himſelf, he ſays. Ps. XLii, 11; *Why art thou caſt down, O my ſoul, Why art thou diſquieted within me, &c.*

Almoſt all the ancient verſions render this verſe *They*, i. e. the wicked, *have deſtroyed what thou haſt done*. They have oppoſed thy deſigns. *But the righteous, what has he done, what evil is there in him?*

Ps. XII. This pſalm was to be ſung accompanied with an inſtrument of eight ſtrings, as the word *Shiminoth* ſignifies. It ſeems to have been compoſed by David

David in ſome diſtreſs, in which he ſuffered by the perfidy of profeſſed friends; but the particular circumſtances are not known. He prays that God would appear and confound the inſolence of his enemies, and he expreſſes his expectation that he would do ſo.

6. Here the *words of the Lord*, probably mean the promiſes of God in favour of the righteous.

8. The wicked are diſtreſſed, and do not know whither to go, when thoſe whom they deſpiſed are advanced to honour.

Ps. XIII. The ſituation of David when he compoſed this pſalm ſeems to have been ſimilar to that in which he compoſed the preceeding; for there is little difference in the ſentiments he expreſſes in them.

Ps. XIV. This pſalm is a kind of general complaint of the wickedneſs of the age, in which good men were oppreſſed and ridiculed, but was no doubt, compoſed on ſome particular occaſion; ſome ſuppoſe during his flight from Abſalom.

3. After this verſe Paul quotes ſix others which are not found in our preſent Hebrew copies, but are in the LXX. See Rom. iii. 10. 11. 12.

7. By *captivity* in this place can only be meant abſence from Jeruſalem, or in ſome foreign country, if it was written by David.

Ps. XV. It is not improbable that this pſalm was compoſed by David on ſome occaſion of returning to Jeruſalem after the ark of God was there, as in it he deſcribes the happineſs of living near to God, and enjoying his favour. We ſee here the excellent moral object of the Hebrew religion, and how far the Iſraelites were

were from imagining that their God, like the gods of the heathens, was content with ſacrifices and other modes of external worſhip. With them every thing of this kind was ſubſervient to morals.

5. The Hebrews, not being encouraged in foreign commerce, were not allowed to take any intereſt for the money they lent to each other, tho' they might for money lent to ſtrangers.

Ps. XVI. In this pſalm David, the author of it, expreſſes in the ſtrongeſt manner his attachment to the worſhip of the true God, in oppoſition to the gods of the neighbouring nations. It ſeems to have been compoſed under a ſenſe of ſome recent inſtance of the goodneſs of God to him, and in the full perſuaſion of the continuance of the protection of his providence.

Ainſworth ſuppoſes that *Michtam* ſignifies golden. A collection of Arabian poems was called *Al Mohahebet* which ſignifies the ſame, and they were written in letters of gold. This pſalm, then, may have had its title from the ſame circumſtance.

I cannot help thinking alſo that in the cloſe of it he expreſſes his confidence in the favour of God even after death. This was certainly the faith of the Jews in our Saviour's time, and therefore probably in that of their oldeſt anceſtors. For we have no account of any revelation of ſo much importance as that of a general reſurrection between the time of David and that of Chriſt. To account for the firm belief of a doctrine, which could never have been diſcovered by human reaſon, appears to me a far greater difficulty than that which ariſes from

from the want of more frequent references to it in theſe pſalms, and other books of the Old Teſtament.

4. This may be rendered *tho' their idols be multiplied*, or *let others multiply their idols, as for me, I will not so much as mention their names*, &c. Un. Hiſt.

The heathens made great uſe of blood in the rites of their religion, as in their ſacrifices, ſolemn contracts, conſecrations, magical ceremonies, &c. They ſometimes partook of the blood of their ſacrifices, as feaſting together with ſome of their gods, whoſe proper food it was ſuppoſed to be. *Spencer*, p. 614.

9. Even death will not cut off my hope in God.

10. In the New Teſtament this is applied to Chriſt in particular; but it muſt originally have been meant of David himſelf, and of all good men without exception. It is evident that David had no expectation of any kind of happineſs while he was in the grave. He ſays, *Thou wilt not leave my ſoul in the grave.* But it could not be ſuppoſed that *ſouls*, immaterial ſubſtances, were confined in the grave along with the dead body. By ſoul therefore he meant himſelf. Thou wilt not leave *me* in the grave.

Ps. XVII. This pſalm ſeems to have been compoſed by David under ſome falſe charge advanced againſt him, perhaps at the court of Saul. He appeals to God for his innocence, and expreſſes his perſuaſion that he would defend and appear for him.

13. Notwithſtanding David's juſt indignation againſt his enemies, he never loſes ſight of this great truth, that a wiſe and righteous providence overrules all things; and therefore that whatever men may deſign or do,

they are only inſtruments in his hand. With this perſuaſion he had even the preſence of mind to ſay concerning Shemei, when he was literally reviling him in his diſtreſs, *Let him curse, for God has bidden him curse:*

15. In this I cannot help thinking that David expreſſes his confidence of the divine favour even after death; meaning that let what would befal him in this life, where he had ſo many enemies, he would acquieſce in it, ſecure of happineſs in the divine favour hereafter:

Ps. XVIII. This pſalm appears to have been compoſed by David when he was fully eſtabliſhed in the kingdoms of Judah and all Iſrael, and alſo after he had triumphed over all his perſonal enemies, and thoſe of his nation. His perſonal enemies were Saul and his adherents, by whom he was cruelly perſecuted many years. After he was choſen king in Judah, and reigned in Hebron, which was the chief city in that tribe till the taking of Jeruſalem, he had wars with the Philiſtines, the moſt inveterate enemies of his nation, and after that with the Moabites, Ammonites, and Edomites, the laſt of which was then a wealthy and populous nation, who ſeem to have joined in confederacy with the Amalekites, and Syrians againſt him.

We have many pſalms compoſed by David during his diſtreſſes, but this may be called his *Te Deum*, ſung on occaſion of his victories. It appears from this that he retained the ſame pious diſpoſition, aſcribing all events to God, both in proſperity and adverſity. There is a copy of this pſalm, with ſome variations, in 2 Sam. 22. The compoſition is truly ſublime, abounding with the moſt ſtriking images, as was ſhewn in the Notes on that chapter.

12 In

12. in 2. Sam. xxii, 13 it is *coals of fire were kindled.* Theſe words have probably been omitted here by the tranſcriber ſo that we ſhould read as follows. *At the brightness before him his thick clouds passed. They kindled into coals of fire.* K.

Ps. XIX. This is a truly excellent compoſition on a general ſubject, viz. the inſtruction that God imparts to man in the works of nature and in his revealed will.

3. Tho' they have no ſpeech, or language, neither is their voice heard, &c.

7. Refreſhing the ſoul.

10. Honey in the comb, with white young bees in it, is in the Eaſt reckoned the moſt delicious eating.

13. Perhaps from the proud, or preſumptuous.

Ps. XX. This pſalm ſeems to have been compoſed by David when he was going on ſome warlike expedition, and after the ark was removed to Jeruſalem. It was, as appears from the title, ſung in the temple, and therefore part of it is in the form of a prayer for him. In the courſe of it David expreſſes his confidence in the divine protection and aſſiſtance.

Ps. XXI. This ſeems to have been a pſalm of thankſgiving after a victory, perhaps in the expedition referred to in the preceding pſalm.

Ps. XXII. This pſalm is addreſſed to the chief muſician upon *Ajelath Shahar* which means the *hind of the morning*. It was perhaps ſome particular company of performers ſo called, but for what reaſon it is in vain for us to conjecture. It was probably compoſed by David after his deliverance from ſome great difficulty, and while the remembrance of it was freſh upon his

mind. The firſt verſe of this pſalm was pronounced by our Saviour as he hung on the croſs, which has led many perſons to think that it was prophetical of his character and ſituation; and it is not a little remarkable that what David ſays in a figurative manner of himſelf was literally true of our Saviour. But this is no proof of any original reference to his caſe. Its containing ſentiments ſuitable to his ſituation was ſufficient to lead our Saviour, to whom the ſcriptures were familiar, to repeat it, ſpeaking the firſt verſe aloud, and probably the reſt in a lower tone, or only mentally.

8. This was literally fulfilled in our Saviour, whoſe enemies inſulted him in this manner as he hung on the croſs.

15. This is the deſcription of a man in extreme torture, in which they always ſuffer much from thirſt.

16. This was only figuratively true of David, but literally of Chriſt.

18. That is, my enemies conſider all my proſpects as over, and that every thing that I have will be taken from me, and even my garments divided among them. This he might ſay without thinking that it would be literally his caſe. It was ſo, however, of our Saviour.

25. It is evident from this, that this pſalm was compoſed by David when he was delivered from his troubles, or at leaſt in a firm faith that his ſufferings would redound to his advantage, and the glory of his deliverer.

Ps. XXIII. This pſalm was probably compoſed by David after he had been brought out of ſome diſtreſs. All the images are drawn from paſtoral life, and David having

having been a ſhepherd, they would be familiar to him. Indeed, they are ſufficiently ſo to all perſons; agriculture and a paſtoral life being the moſt natural employment of men, and of which moſt perſons have ſome knowledge.

5. Anointing with oil is peculiarly refreſhing in hot climates, tho' offenſive in ſome countries.

Ps. XXIV. This pſalm is thought to have been compoſed by David on the occaſion of carrying the ark from the houſe of Obededom to Jeruſalem. We ſee in it the great moral object of the Hebrew religion, and that it was far from being, like the heathen religions, a ſyſtem of mere rites and ceremonies. The ſentiments of this pſalm are exceedingly noble, and there is an air of great ſublimity and grandeur through the whole of it.

Ps. XXV. This pſalm ſeems to have been compoſed by David when he was in great diſtreſs on account of ſome ſin that he had committed, and we ſee in it the moſt genuine marks of humility and repentance. He confeſſes his ſin without any palliation, and refers himſelf to the free mercy of God, humbly truſting that this mercy would never intirely forſake him, and that God would ſtill appear for him.

22. This verſe is probably an interpolation, as it follows that which begins with the laſt letter of the Hebrew alphabet. The ſame is the caſe with the laſt verſe of Ps. xxxiv.

Ps. XXVI. This pſalm is ſuppoſed to have been compoſed while David was in a ſtate of perſecution by Saul, and obliged to conceal himſelf or take refuge in

a foreign country. He aſſerts his innocence, and appeals to God who knew his heart, for the truth of his declarations.

6. From this it is thought that the cuſtom of walking in proceſſion round the altar, which the Jews obſerved in later times, was as ancient as the time of David. The heathens performed the ſame.

Ps. XXVII. This pſalm muſt have been compoſed in a ſituation ſimilar to that in which David compoſed the preceding, or when he was engaged in a hazardous war, as when he was reſcued from the attack of a Philiſtine giant by Abiſhai, 2 Sam. xxi, 17. He expreſſes peculiar ſatisfaction in the thought of his renewed attendance upon God in the national worſhip, and ſtrongly recommends confidence in God.

Ps. XXVIII. The ſentiments of this pſalm are very ſimilar to thoſe in the preceding, and it was therefore probably compoſed in ſimilar circumſtances.

Ps. XXIX. This pſalm was probably compoſed after a ſtorm of thunder and lightning, from which the writer takes occaſion in a very ſolemn language to extol the great power of God.

9. *The voice of the Lord ſhaketh the oaks, and maketh bare the forests.*

Ps. XXX. This pſalm, tho' ſaid to have been compoſed on the dedication of a houſe, contains no ſentiment appropriate to ſuch an occaſion. It is a general acknowledgment of the favour of God to the pſalmiſt, in delivering him from his many troubles.

9. Here we ſee that, in the idea of David, death is a ſtate of ſilence and inſenſibility, not of action or enjoyment,

ment. The beſt that is ever ſaid of it is that it is a ſtate *in which the wicked ceaſe from troubling, and where the weary are at reſt.* Job iii, 17.

Ps. XXXI. This pſalm ſeems to have been compoſed by David in part while he was in a ſtate of diſtreſs, probably during his perſecution by Saul, and eſpecially, as it is thought, in the critical ſituation deſcribed 1 Sam. xxiii, 26, when he fled in haſte from him; and in part after his deliverance; for both ſituations are deſcribed.

5. Theſe are the words uſed by our Saviour in his dying moments, taken probably from this pſalm, as the language of the ſcriptures was familar to him.

Ps. XXXII. This pſalm and twelve others have the word *maſchil* in their titles. It ſignifies *inſtruction*, or *excellence*. It has probably ſome relation to the muſic with which the reciting of it was to be accompanied. It was perhaps a direction to ſome particular tune, or mode of ſinging, denoted by that term. It muſt have been compoſed rather late in the life of David, as he makes mention of his ſins, and the divine favour to him in forgiving them.

4. The word *ſelah* probably denoted a pauſe in the muſic, or the change of one company of performers for another.

8. This is put into the mouth of God, the word *ſaying* being underſtood, after the preceding verſe.

Ps. XXXIII. This is a moſt excellent pſalm of praiſe and thankſgiving, celebrating the power and the goodneſs of God, with reſpect to the world in general, and the Hebrew nation and himſelf, as their king, in particular. God's conſtant attention to the conduct of

men,

men, and his regard for virtue, are particularly mentioned. There is nothing like this in any heathen compoſition.

9. This is an alluſion to the Moſaic account of the creation, where it is ſaid that God ſaid, *let there be light, and there was light* &c. every thing being accompliſhed with perfect eaſe, as by ſpeaking, and ordering it to be done, and yet without any aſſiſtants acting under him.

Ps. XXXIV. This pſalm, tho' compoſed on a particular occaſion, as indicated in the title, has nothing but what is of a general nature in its contents. In it David expreſſes in the ſtrongeſt terms his ſenſe of the favour of God to him, and he exhorts all good men to put their truſt in him, as he had done. This pſalm is divided into clauſes, each of which begins with a different letter, in the order of the Hebrew alphabet, or ſo nearly ſo, that it is probable that it was exactly ſo originally, or was aimed at in the compoſition. This arrangement would aſſiſt the memory in reciting the pſalm; and the ſame is done in other pſalms, and in the lamentations of Jeremiah.

Ps. XXXV. This pſalm was probably compoſed by David during his perſecution by Saul, in whoſe court he had many enemies, who ſpared no calumnies, or any other ill offices, to injure him. Againſt theſe perſons he expreſſes more indignation than we may think becomes a chriſtian, who is taught to *do good to them that hate him*, and to *pray for them that despitefully use him and persecute him*. But there are ſeveral circumſtances in the caſe of David, who appears to have been of a warm

warm and generous temper, that may be alleged in extenuation of his violence, especially the kind offices he appears to have done to the very persons who used him so ill, which are alluded to in this psalm.

Ps. XXXVI. This psalm was probably composed in the same circumstances with the preceding. It expresses the insolence, folly, and impiety of his enemies, and his own confidence in the divine protection and blessing.

9. The source of all happiness, as well as of life; *light* being often used to express the joy and satisfaction which arises from virtue and happiness, as *darkness* indicates the contrary, viz. the misery which is the consequence of vice and wickedness.

11. Pride is often used to denote wickedness in general, and humility all the virtues; no vice being more odious in the sight of God than pride, which is a kind of impiety, affecting as it were an independence on God; as no virtue is of more value than humility, as implying a trust in God, and not in ourselves.

Ps. XXXVII. There is a fine strain of piety and moral instruction in this psalm. It represents the present and future condition of the righteous and the wicked, and is particularly calculated to prepare the minds of good men for the darkest scenes of providence, in which the wicked seem to prosper, when they are, as it were, neglected and frowned upon. But here the strongest assurances are given that these appearances are deceitful, and only temporary; for that in the end all the wicked will be punished, and the truly virtuous and pious rewarded. It seems to have been composed with

a view

a view to be committed to memory, as every other verſe begins with a new letter of the alphabet, in their proper order.

29. This language ſeems to have a reference to a future ſtate of this earth, when it will be the inheritance and habitation of good men only. The caſe is ſo manifeſtly otherwiſe in this life, that it could not have been unknown, or overlooked, by David.

Ps. XXXVIII. The language of this pſalm is ſo highly figurative, that it is not eaſy to determine on what occaſion it was compoſed. David, the author of it, intitles it a *call to remembrance*, perhaps by way of reminding himſelf of his former ſins and ſufferings, when he was afterwards in a ſtate of proſperity. He deſcribes in the moſt lively manner his great afflictions, but acknowledges the juſtice of God in viſiting him with them; and to his mercy and protection he intirely refers himſelf.

5. *Folly* is often, in the language of ſcripture, ſynonymous to *vice*.

10. It is very poſſible, tho' we have no account of it in his hiſtory, that David had ſome great ſickneſs, from which his recovery was long doubtful; and that he alludes to it in this place, as well as in ſome other pſalms.

Ps. XXXIX. In this pſalm David expreſſes his reſignation to the will of God, under a ſenſe of the ill offices of his enemies, and probably under ſome ſickneſs, from which he earneſtly prays for deliverance. The ſentiments of this pſalm are exceedingly proper for funeral occaſions. *Jeduthun*, to whom this pſalm was

delivered

delivered, was one of three directors of the muſic in the national worſhip. See 1 Chron. xxv, 1.

1. He wiſhed to give his enemies no pretence for reproaching him.

8. That is, from pain, ſickneſs, and death, which are repreſented as occaſioned by ſin.

Ps. XL. In this pſalm David expreſſes his gratitude to God, for ſome deliverance, the circumſtances of which are not mentioned, and his confidence in the divine protection with reſpect to other difficulties in which he was ſtill involved, notwithſtanding his ſins, which he was ſenſible muſt have expoſed him to the divine diſpleaſure. He mentions, however, with much ſatisfaction, his general integrity, and his zeal in the cauſe of virtue and of God.

6. That is, obedience is preferable to ſacrifice. When a Hebrew voluntarily became a ſlave for life the magiſtrate thruſt an awl through his ear, and probably into the parts of the door of the maſter's houſe, to denote his being now inſeperably attached to it. To this cuſtom there ſeems to have been an alluſion in this place. The meaning is, not that God did not refuſe ſacrifices, but that he preferred moral duties to them. It was the Hebrew mode of making a compariſon. Thus when it is ſaid Mal. i, 3, that God *loved Jacob and hated Esau*, the meaning only is, that he preferred Jacob to Eſau, or rather the poſterity of Jacob to that of Eſau.

That is, I am ready to obey thy call, as the written law requires that I ſhould be. This expreſſion the author of the epiſtle to the Hebrews puts into the mouth of Chriſt, whoſe obedience to the will of God was moſt exemplary

exemplary, and who might, therefore, be ſuppoſed to adopt it. But the words were originally thoſe of David only, and they were ſtrictly applicable to his caſe.

Ps. XLI. This pſalm, like many others, ſeems to have been compoſed on ſome paticular occaſion, and to allude to ſome part of the hiſtory of David of which we have no account. He had probably been near dying of ſome ſickneſs, which his enemies, and eſpecially ſome whom he had thought to have been his friends, hoped would have carried him off. He, therefore, praiſes a compaſſionate diſpoſition, and expreſſes his indignation at the conduct of his enemies; hoping that God would not leave him in their hands.

9. This paſſage our Saviour applies to his own caſe, John xiii, 18. when, ſpeaking of the treachery of Judas, he ſays, *That the ſcripture might be fulfilled, which ſays, he that eateth bread with me hath lift up his heel againſt me.*

13. This is the end of the firſt of the five books into which the Jews have divided theſe pſalms.

Ps. XLII.—XLIII. Theſe two pſalms were originally but one CONJ. L. confirmed by a MS.

Tho' theſe are not called pſalms of David, they were probably compoſed by him in his flight from the purſuit of Abſalom, in which he was driven into the countries mentioned in it, at a diſtance from the place of the national worſhip, in which he ſeems to have taken much pleaſure, as indeed the order he introduced into that ſervice, and the many pſalms he compoſed for it, abundantly prove.

5. This is repeated in this pſalm, and again in the following, which may be conſidered as a continuation of it. It is the language of genuine piety, implying that there is nothing to fear while we are at the diſpoſal of God. The congregation perhaps joined in this, as in a chorus.

7. This is perhaps an alluſion to the general deluge, in which were two ſources of water, one in the clouds, and the other the great abyſs. Thoſe are here repreſented as calling to one another to unite in overwhelming David.

Ps. XLIV. This pſalm does not ſeem to have been compoſed by David, becauſe his country was not in the low and oppreſsed ſtate that is here repreſented in any part of his reign. David was ſucceſsful in all his wars. By him the Philiſtines were completely ſubdued, and all the neighbouring nations were tributary to him. But this pſalm was compoſed in a very different ſtate of things. Still, however, the author of it humbly expoſtulates with God, and expreſſes his hope that in his due time he would appear for his people, eſpecially as they had not deſerted his worſhip. It may ſuit the time of Hezekiah, when the country ſuffered by the Aſſyrians. But tho' the nation kept up the worſhip of God in his reign, idolatry had been much practiced in ſeveral of the preceeding reigns, and there is not in this pſalm the acknowledgment of it that might have been expected. The nation never ſuffered much on any other account.

11. Many of the people had been driven from their habita-

habitations, and had fled into other countries on the invaſion of the Aſſyrians.

21. This is a bold appeal to God for their ſtrict adherence to his worſhip, which ſuits but ill to any part of the hiſtory of the Iſraelites before or after the diviſion of the country into two kingdoms.

Ps. XLV. This pſalm was probably compoſed on the marriage of Solomon with the daughter of the king of Egypt. Many perſons tho' without ſufficient reaſon, have thought it had a reference to the Meſſiah. *Shoshannim* in the title probably ſignifies a ſong of joy, for ſuch are all the pſalms that have the ſame title.

3. In the Eaſt the blades of ſwords are made very broad, and when perſons ride they put them under their thigh. The Turks do ſo at this day.

5. This might be ſaid on the preſumption that Solomon would be a warlike prince, as almoſt all the kings of thoſe times were.

6. Rather *God is thy throne*, it is he that gives thee a throne and dominion, and upholds thee in it. This is applied to Chriſt by the author of the epiſtle to the Hebrews.

9. The attendants upon the queen at her marriage. Inſtead of aloes, which have a diſagreeable ſmell, it ſhould probably be *santal wood*, which is in great requeſt in the Eaſt on account of its pleaſant flavour.

10. Her father's houſe means Egypt.

11. That is, ſhew him due reverence and reſpect.

13. She was beautiful in her perſon, independently of her dreſs and ornaments.

14 It

14. It is the cuſtom in the Eaſt to ſhew the bride to the bride groom in a variety of rich and ornamental dreſſes.

16. Her pleaſure was before in her father's family, but from this time it would be in her own.

Ps. XLVI. This pſalm ſeems to have been compoſed as a ſong of praiſe after a victory, and probably one of the many that were obtained by David over his numerous enemies at the beginning of his reign. It was ſung in the national worſhip by a chorus of women. On theſe occaſions particularly women exerted themſelves. They did not fight, but their ſongs animated and rewarded thoſe that did. This pſalm is much better adapted to the occaſion than the *Te Deum* that is ſung in chriſtian countries on ſimilar occaſions.

3. In the greateſt agitation of the world, Jeruſalem will be in peace, watered by a gentle ſtream from a neighbouring fountain.

8. *Ivory palaces* may mean little boxes in which precious things were kept, made in the form of houſes. MERRICK.

Ps XLVII. This pſalm was perhaps compoſed on the conveyance of the ark to Mouut Zion in Jeruſalem, or on occaſion of ſome victory, like the preceding pſalm.

9. The LXX has, *the powerful in the earth*, and the Chaldee *the territory of the earth is the Lords*.

Ps. XLVIII. It is uncertain by whom, or on what occaſion, this pſalm was compoſed. The moſt probable conjecture is, that it was written by Jehoſaphat, on occaſion of his victories over the many enemies by whom

whom he had been aſſailed, and when they had been in hopes of taking even Jeruſalem itſelf, but from which they were driven with diſgrace. It diſcovers a fine ſtrain of piety, and confidence in the divine protection.

7. As the Eaſt wind occaſions a ſhipwreck of the ſtrongeſt veſſels, ſo the power of God diſperſes and deſtroys our enemies. A fleet of Jehoſaphat was deſtroyed in this manner, 2 Chron. xx, 37.

XLIX. This pſalm is of a moral and general nature, calculated to juſtify the ways of God to men, in the unequal diſtribution of the goods of this life; repreſenting the exaltation of the wicked as confined to this ſtate, and that all their power cannot exempt them from death; whereas God will either deliver the righteous, or they will have hope in death.

5. Read, *the iniquity of thoſe that ſupplant me:*

This may be rendered *the iniquity of my liers in wait*, meaning Saul, or ſome other enemy of David.

14. This, I cannot help thinking, refers to the morning of the reſurrection, when the righteous poor ſhall have the advantage over the rich who were wicked.

15. This, no doubt, may be underſtood of deliverance from death; but as it may alſo refer to a happy reſurrection, and this is moſt agreeable to the general ſentiment of the pſalm, I prefer it. He had before ſaid that wiſe men die as well as the fools, and why ſhould he expect an exemption in his particular caſe.

18. Or,

18. Or what good, what ſolid laſting good, has he done to himſelf.

Ps. L. This is a pſalm not of David, but of Aſaph; tho' perhaps not the Aſaph who was cotemporary with David, and called *the ſweet ſinger of Iſrael*, but one who lived in the time of the later kings of Judah. There is a peculiar ſublimity in the compoſition of this pſalm, and it is very ſimilar to the ſtyle of Iſaiah and ſome other of the prophets, reproving the people, not for idolatry, but for their hypocriſy, and their inſincerity in the worſhip of God. It repreſents all external worſhip as inſignificant, when compared with that of the heart and a good life.

6. There is ſuch expreſs mention of a judgment to come in the writings of Solomon, as well as of David, a judgment that ſhall be equitable and deciſive, diſtinguiſhing the righteous from the wicked, which is in many places acknowledged not to be done in this life, that it is far the moſt natural to ſuppoſe that they looked for it in another, and that this is what is referred to in this place.

14. How far is this language from encouraging ſuperſtition, and how ſuperior in this moſt important reſpect was the religion of the Hebrews to that of the heathens.

Ps. LI. The occaſion of this pſalm was a tranſaction in the life of David the moſt memorable, but the moſt diſgraceful, in his whole hiſtory, viz. his debauching the wife of one of his braveſt and moſt faithful ſervants, and afterwards contriving his death to prevent his knowing it. We can only ſay that his repentance

was as exemplary as his crime was great. This pſalm was one of thoſe that were directed to be ſung in the national worſhip, by which means his ſhame and remorſe would be as public as his crime.

5. This is only a proverbial expreſſion to denote a grievous offender. It was uſed by the rulers of the Jews to the man who had been born blind. John ix, 34, *Thou wast altogether born in ſin, and doſt thou teach us.* Had David been born with any evil diſpoſitions, it would have been an extenuation of his crimes; whereas this is evidently mentioned as an aggravation of them. That the nature of man was changed after the fall is far from being probable. If the natural diſpoſition of Adam had been better than that of his deſcendants, why did he not reſiſt temptation more effectually than he did? Who of his poſterity could have ſhewn greater weakneſs than both he and his wife?

11. This probably refers to the particular communication he had had from God, both when he had conſulted the oracle in the manner preſcribed in the writings of Moſes, and by his prophets, if not to himſelf immediately.

14. This evidently alludes to the murder of Uriah, which was as properly committed by David, as if it had been done by his own hand.

17. We ſee here how far the intelligent Hebrews were from truſting in their ceremonial obſervances for the pardon of any offence of a moral nature. Their ground of confidence was the ſame with ours, the free mercy of God, extended to all true penitents; which

mercy

mercy ariſes from the divine benevolence, which is eſſential to the divine nature.

Ps. LII. A more particular account of that part of the hiſtory of David which gave occaſion to the compoſition of this pſalm will be found 1 Sam. xxii, where we read that this Doeg, who was an Edomite, thinking to ingratiate himſelf with Saul, gave him information concerning thoſe prieſts who favoured David; in conſequence of which Saul put to death all of them that he met with at Nob, Abiathar only eſcaping. In this pſalm David ſhews the little cauſe there was for triumphing in ſuch ſucceſſes as theſe, and that the judgments of God would certainly overtake ſuch workers of iniquity. At the ſame time he expreſſes his thankfulneſs to God for his deliverance, and his confidence in his future protection and favour.

Ps. LIII. This pſalm is almoſt word for word the ſame with the fourteenth, which was probably compoſed by David on his ſucceſs againſt ſome of his enemies who had diſtinguiſhed themſelves by their impiety. This was, therefore, probably copied with ſome alterations on a ſimilar occaſion, and directed to be ſung in the national worſhip accompanied with muſic and dancing, as the term *Mahalath* ſeems to denote. It expreſſes the folly of thoſe who impiouſly oppoſed him, and his joy in the deliverance which he was confident God would work out for him.

6 The word *captivity* is not neceſſarily to be underſtood in the literal ſenſe of the word, tho' many perſons no doubt, had been driven into other countries during

the oppreſſion of the Philiſtines in the latter part of the reign of Saul, but may denote calamity in general.

Ps. LIV. We have an account of that part of the hiſtory of David to which this pſalm relates in 1 Sam. xxiii. The inhabitants of Ziph, in whoſe neighbourhood David ſecreted himſelf from the perſecution of Saul, informed that king concerning him, and promiſed their aid in apprehending him. David was ſaved at this time by a formidable invaſion of the Philiſtines.

3. The word *ſtrangers* is not perhaps in this place to be underſtood literally, of a foreign nation, but of enemies in general, tho' it is poſſible that the inhabitants of this town of Ziph might not be Iſraelites, but people of other nations. It was in the South Eaſt part of the country allotted to the tribe of Judah, and therefore bordered on the Edomites.

Ps. LV. This pſalm was probably compoſed by David on the defection of Ahitophel, his former friend and councellor, in the rebellion of Abſalom. This was a very alarming conſpiracy, and broke out ſo ſuddenly, that David was obliged to fly from Jeruſalem with great precipitation, altogether unprepared to defeat the well concerted meaſures of his ambitious ſon. Notwithſtanding this unpromiſing ſituation of his affairs, David expreſſes his confidence in the divine favour and he encourages all pious perſons to have the ſame.

17. This cuſtom of praying three times every day we find to have been obſerved by pious Jews in later times, as by Daniel at Babylon, and Peter at the houſe where he lodged in Joppa.

Ps.

Ps. LVI. The words *Jonath Elim Rehokim* in the title of this pſalm are variouſly rendered by the authors of the ancient verſions. Aben Ezra ſuppoſes that they were the firſt words of a well known ſong, to the tune of which this pſalm was directed to be ſung. Calmet thinks it was a company of muſicians that was ſo called. But as *Jonath Elim* may ſignify a *ſilent dove*, and *Rehokim, persons at a distance*, it is conjectured by others that they allude to a dove ſilently wandering from place to place; and it was after wandering to ſeveral places that David fled to Gath, where he thought it neceſſary for his ſafety to counterfeit madneſs. After this he wandered to other places, and when he was at reſt, or perhaps while he was at Gath, he compoſed this pſalm, in which he complains of the perſecution of his enemies, but expreſſes his faith in the divine protection.

8. It is probable that the Jews, and other orientals, had the cuſtom which the Romans had, of putting tears into ſmall veſſels provided for the purpoſe, called *ampullæ*, or *urnæ, lacrymales*. They were placed upon the ſepulchres of deceaſed friends, as a memorial of the ſorrow of the ſurvivors.

13. According to the antient verſions this verſe ought to be rendered, *Thou haſt delivered my ſoul from death, and my feet from falling*.

Ps. LVII. *Altashith* is in the title of four pſalms, but the meaning of it is very uncertain, tho' there can be little doubt that, like the others, it had ſome relation to the muſic. David compoſed this pſalm in a ſituation very ſimilar to that in which he compoſed the pre-

ceding. He expreſſes the ſame confidence in the divine favour, and in more ſublime language praiſes God for his deliverance.

1. He was confident that he ſhould ſee the end of all his troubles, and ſo may every man equally conſcious of integrity.

9. Tho' driven from his native country, as at this time he was, he would not ceaſe to acknowledge and praiſe his own God.

Ps. LVIII. This pſalm probably relates to ſome conſultation in the court of Saul, in which his death was determined upon. He, therefore, expreſſes his indignation againſt his enemies in very ſtrong terms, ſuch as it hardly becomes chriſtians to make uſe of; but withal his confidence in the divine protection. This he doubts not would appear in the deſtruction of his enemies, and his own happy deliverance, as an encouragement to all good men to put their truſt in God in ſimilar circumſtances.

8. Thou wilt diſſolve them like wax. So the LXX, and other antient verſions.

Ps. LIX. The ſentiments expreſſed in this pſalm are the ſame with thoſe which David compoſed in ſimilar ſituations of perſonal danger. He had no doubt of his final deliverance, and that God would puniſh all his enemies, in which he rejoices perhaps too much.

5. I do not ſee the propriety of David making mention of foreign nations, with which at this time he had no concern, unleſs Saul had engaged ſome of them not to receive him in his flight.

6. In the Eaſt dogs are no perſons property, but ru n about howling in companies, eſpecially in the night wherever they can find victuals.

O my fortreſs to thee will I look.

Ps. LX. When David was ſettled in the peaceable poſſeſſion of the kingdom of all Iſrael, the Edomites, Syrians, and other neighbouring nations ſeem to have united to cruſh him. But he ſoon triumphed over them all. It was in the courſe of theſe wars, eſpecially with the Syrians, called *Aram*, that this pſalm was compoſed. He begins with the mention of the preceding diſtreſſed ſtate of the country, but expreſſes his confident hope of ſucceſs through the protection and aſſiſtance of God.

2. This may allude to what the country had ſuffered both in the wars with the Philiſtines in the time of Saul, and the civil war between himſelf and Iſhboſheth.

6. He had gained thoſe parts of the country, and would give the command of them to ſuch of his officers as he thought proper. Thoſe places being in the land of Canaan he could not conſider them as a conquered country.

7. All Ephraim and Manaſſeh, which were the principal of the ten tribes which did not acknowledge him at the firſt, did ſo now, after he had reigned ten years over Judah. Moab and Edom he conſidered as a certain conqueſt, and the Philiſtines, being already ſubdued, would join him in his war with all the other nations; but the antient verſions have *Over Philistia will I triumph.*

Ps. LXI. This pſalm was probably compoſed by David after his ſucceſs againſt his ſon Abſalom. It begins with his language in the time of his diſtreſs, but ends in a ſtrain of praiſe and exultation.

5. Rather, *Thou haſt given inheritance to thoſe that fear thy name.*

6. It is probable from David here calling himſelf *king*, that this was no deliverance that he had obtained in the time of Saul. Tho' having been anointed by Samuel to reign after the death of Saul, he might call himſelf king by way of anticipation.

Ps. LXII. In this pſalm David alludes to ſome deliverance from his enemies, aſcribing it to God as its proper cauſe, and exhorting others to confide in him in ſimilar circumſtances, and not in any other means of ſafety, and leaſt of all to have recourſe to any unlawful means.

Ps. LXIII. This pſalm was compoſed by David when he fled from Saul. For in his flight from the purſuit of Abſalom, he took another direction, flying beyond the river Jordan, out of the bounds of Judah. He particularly regrets his abſence from the national worſhip, in which he appears to have taken great delight. He expreſſes the moſt perfect confidence in the favour of God, and the deſtruction of all his enemies.

11. He muſt have called himſelf *king* by way of anticipation at this time.

Ps. LXIV. There is nothing in the ſentiments of this pſalm but what is common to many others. It repreſents David beſet by the calumnies and ſecret machinations

nations of his enemies, but expreſſing his confidence that God would confound all their devices; ſo that his hiſtory would be an encouragement to all pious perſons to put their truſt in God in all ſituations equally perilous and unpromiſing.

Ps. LXV. From the beginning of this pſalm it ſhould ſeem that David had been in ſome diſtreſs before he compoſed it, and that he had been at a diſtance from the place of the national worſhip, but on what occaſion does not appear. He expreſſes, however, his truſt in God, and his thankfulneſs for ſome interpoſition in his favour. From the latter part of this pſalm it appears that his diſtreſs, or that of the country, had been heightened by a long continued drought, and a famine occaſioned by it. As he particularly mentions the goodneſs of God in giving rain to make the earth fruitful again, it might be termed a pſalm, or ſong, for an abundant harveſt.

5. The LXX has, *wonderful in righteousness, answer us*, &c.

9. The *river of God* may mean a large river, or a plentiful ſupply of water from any ſource.

13. This perſonification of the face of nature is in the true ſpirit of poetry, and theſe images are peculiarly pleaſing.

Ps. LXVI. A great proportion of the pſalms in the preceding part of this collection are compoſed in a mournful ſtrain, and repreſent the author of them in circumſtances of diſtreſs, but ſtill truſting in God as the ſovereign diſpoſer of all things. We now ſee the ſame

pious

pious mind in prosperity, triumphing over all his enemies, and preserving the same regard to God and his providence as in times of distress.

This psalm was probably composed by David, if it was composed by him, on his firm establishment on the throne of Israel, and after he had subdued all his enemies, especially the Philistines, who had sorely oppressed the country many years in the time of Samuel and Saul. Nothing could have been more grievous than this oppression had sometimes been. For we read, 1 Sam. xiii, 19. *There was no smith in all the land of Israel, lest they should make swords or spears, but all the Israelites carried their axes, and every instrument of husbandry, to the Philistines to be sharpened.*

From this abject state of servitude the country was raised to independence and glory by the spirit and ability of David. No country was so effectually served by any man, as that of David was by him. If any man, therefore, had reason to glory in himself, he had. But with the same piety with which he put his trust in God in his adversity, in which school he had been well trained, he ascribes all his great victories to God. And God being the author of nature, he is no less the proper cause of all the events which take place according to the established laws of it, than he is of those in which his hand is, to less discerning eyes, more apparent.

12. *A place of refreshment*, according to the antient versions.

Ps. LXVII. It is not improbable that this psalm consists of the solemn benediction which David pronounced

nounced upon the people, when, as we read 2 Sam. vi. 17, *he blessed them in the name of the Lord of Hosts*, on bringing the ark of God to Jeruſalem. For no ſentiment or mode of addreſs could be more proper for the occaſion.

2. Tho' the Hebrew ritual, and their religion in general, was in many reſpects peculiar to one nation, and was not deſigned to be adopted by any other; yet the great object of it was a diſplay of the perfections and government of God to the whole world, that on this particular theatre God might, as it were, manifeſt himſelf to all nations; and Paleſtine was well ſituated for this purpoſe, being ſurrounded by all the civilized nations then exiſting, as the Egyptians, Tyrians, Syrians, Aſſyrians, Babylonians, Medes, Perſians, and Arabians, to ſay nothing of the Philiſtines, Edomites, Moabites, and Ammonites, who, however, were all powerful nations in their time. Greece and Rome were then unknown.

Ps. LXVIII. This is a general hymn of praiſe to God, ſung with muſic and dancing during the removal of the ark to Jeruſalem.

1 Theſe were the words that Moſes pronounced whenever the ark was taken up in the wilderneſs, to be carried to any other place, Num. x, 35. It is probable, therefore, that with theſe words David began the hymn, accompanied with muſic and dancing, with the recital of which the ark was carried by the prieſts.

8. Complete this from Jud. v, 4. then *The mountains melted at the preſence of Jehovah, even Sinai*, &c. K.

9 *Rain*

9. *Rain* may ſignify *refreſhment* in general, or bleſſings of any kind, nothing being more acceptable than rain in ſuch a wilderneſs as the Iſraelites travelled through.

11. This alludes to the victories in the battles which by particular divine direction were fought in the time of Moſes, when mention is made of part of the plunder being given to thoſe who were not engaged in the fight.

13. There is much obſcurity in this verſe, and it is rendered by the antients and moderns very differently. I ſee little probability in any of them. It may be an alluſion to the ſqualid appearance they made in Egypt, and the ſplendid one that they made afterwards.

14. They appeared white as ſnow.

16. This is in praiſe of Zion, an eminence in Jeruſalem, whither the ark was carried. Other hills had little reaſon to leap, or be joyful, compared to this, in which God would reſide.

17. This ſeems to be an alluſion to the triumph of the Iſraelites over all their enemies, in which he repreſents them aſſiſted by all the hoſt of heaven.

18. The Syriac and Arabic verſions, have, *the rebellious ſhall not dwell before the Lord.*

27. The proceſſion in which the ark was carried was formed of the heads of all the tribes, the principal of which are here mentioned.

29. The place of the divine reſidence ſeems to be called *a temple* before that which was built by Solomon. The temporary one raiſed by David for the reception of the ark might be no contemptible ſtructure.

30 This

30. This verſe is thus tranſlated by a friend of biſhop Lowth, *Conſume the wild beaſt of the reed, the multitude of thoſe who are ſtrong in the calves of the nations, who excite themſelves with fragments of ſilver.* By the wild beaſt of the reed he underſtands the hippopotamus, which lives among the reeds of the Nile. The Egyptians were remarkable for the worſhip of calves, and by fragments of ſilver he underſtands the ſmall pieces of ſilver round a timbrel. Dr. Jubb renders this *who dance to the ſound of the ſiſtrum* as the Egyptians did.

Ps. LXIX. In this pſalm David appears in deep affliction, complaining of his many enemies, againſt whom he intreats the anger of God in a manner that a chriſtian will hardly approve. There is, however, upon the whole, an excellent ſpirit of true piety, and the moſt admirable reſignation to the will of God in this, as in all his pſalms. God was *in all his thoughts*, in proſperity, and in adverſity. And this is the great end of religion, and the perfection of human character, which we ſhould all aim at who live under the government of God, and are perſuaded that he ſees and attends to every thing, ordering all that comes to paſs, and every thing for the beſt of purpoſes.

21. This is quoted as applicable to the caſe of Chriſt as he hung upon the croſs, John xix, 28. But the vinegar given to David was to diſappoint and mortify him, whereas what was given to Chriſt was probably ſuch beverage as the Roman ſoldiers commonly uſed, and was meant for his refreſhment. The *gall* ſhould have been rendered *hemlock*, a poiſonous plant.

Ps LXX. This pſalm is ſuppoſed by ſome to have been ſeparated from the fortieth, to which it ſeems to have been a continuation. In it David appears in great diſtreſs, but ſtill truſting in God, and confident that he would appear for him, to the confuſion of his enemies, and the encouragement of all the pious and devout.

Ps. LXXI. This pſalm was probably compoſed by David when he was diſtreſſed by the rebellion of his ſon Abſalom: for he appears to have been old, as well as in great trouble, when he wrote it. Notwithſtanding this, with the ſame ſpirit of piety which appears in all his pſalms, and with an inward conſcioufneſs of his integrity, he expreſſes his unſhaken confidence in the favour and protection of God, and that by him he would finally be delivered from all his troubles.

Ps. LXXII. This pſalm was probably compoſed by David on the coronation of his ſon Solomon, if he be not ſuppoſed to have been too old for ſo noble a compoſition. He prays for the happy reign of his ſon, and in the ſpirit of prophecy predicts it.

11. By *all nations* it is not neceſſary to underſtand more than the ſame neighbouring nations which had been conquered by David.

Ps. LXXIII. This pſalm is the beginning of the third diviſion of this collection of ſacred poems, and contains ſeventeen, only one of which appears to be the compoſition of David. The reſt are generally aſcribed to Aſaph, either him of that name in the time of David, or another about the time of Hezekiah, when the country was much reduced in conſequence of the idolatry and bad conduct of ſeveral of its kings. The ſubject

ject of this pſalm was not any particular event, but the vindication of the providence of God in the proſperity of the wicked, at which the author repreſents himſelf as much ſtaggered at firſt; but he was relieved by conſidering that their proſperity was only for a ſeaſon, and that in due time God would appear to give to every man according to his works. This, however, muſt neceſſarily have been advanced with a view to a future ſtate. For the author of this pſalm expreſsly ſpeaks of the death of the wicked as triumphant, and enviable. Their puniſhment, therefore, muſt come afterwards.

10. This verſe is obſcure, but ſome circumſtance favourable to the wicked muſt be intimated in it. It may be the people flock to him, and find plenty of water, or great proſperity, under him.

15. I betray the cauſe of virtue and of God, by this impatient language.

17. When I conſider the maxims of God's government, as laid down in his word, which I called to mind in attending the national worſhip.

26. This language, ſurely, implies hope in death, and not merely in affliction.

Ps. LXXIV. This pſalm ſaid to be a compoſition of Aſaph, was probably compoſed during the captivity at Babylon, as there are in it alluſions to the deſtruction of the temple. It is a lamentation over the wretched ſtate of the country of Judah, and contains an earneſt prayer to God that he would reſtore it to its former ſtate.

4. They ſet up trophies of their victories.

6 When

6. When the temple was building, men vied with each other in cutting down timber for the uſe of it, but now their enemies vie with each other who ſhall do the moſt to demoliſh it, when the timber had been cut and carved in the moſt curious manner, as it was in the temple of Solomon.

7. This can hardly be underſtood of any thing beſides the deſtruction of the temple of Solomon by Nebuchadnezzar.

8. They have not only deſtroyed the temple at Jeruſalem, but every place ſet apart for the purpoſe of religion through the country. From this it is probable that there were ſome buildings appropriated to the reading of the law and prayer among the Hebrews before the Babyloniſh captivity, tho' they might not be regulated in the ſame manner as the ſynagogues were afterwards The ſocieties called the *ſons of the prophets* could not well have been without ſome place of general concourſe; and it is probable that on the Sabbaths, new moons, and other occaſions, the people reſorted to them for inſtruction.

9. This was probably the caſe in Judea, tho' Daniel and Ezekiel were at this time in Chaldea.

The word rendered *dragon* is ſuppoſed to mean the *tunnie*, a ſpecies of whale, with which the pſalmiſt was probably acquainted.

14. The dividing of the Red Sea, and the deſtruction of the princes of Egypt, are here intimated by the deſtruction of ſea monſters.

15. This is an alluſion to the paſſage through the river Jordan.

17. That

17. That the power of God is the ſame now that it was in any former time, is evident from the uniformity of nature, which is conducted by him.

19. Turtle doves are remarkable for their doleful notes, and therefore the people of God are here compared to them.

20. All the land of Judah, even the moſt obſcure corners of it, were infeſted with banditti, who plundered it, there being no good government in the country.

Ps. LXXV. This pſalm is thought by ſome to have been compoſed on the deliverance of the kingdom of Judah from the invaſion of Senacherib king of Aſſyria. However, it expreſſes a ſtrong ſenſe of the divine protection, and a determination in the author to puniſh the wicked and reward the righteous, and therefore muſt have been compoſed by, or in the name of, the king.

2. This verſe is ſuppoſed by ſome to contain the words of God, expreſſing the object and end of his government; but they render it *when I ſhall have gained the appointed time*, i.e. when the proper time ſhall come. Others ſuppoſe them to be the declarations of Hezekiah concerning his fixed reſolution to complete the reformation of the country, on the retiring of the king of Aſſyria.

5. The governors of provinces in Abyſſinia, Mr. Bruce ſays, carry a horn, or a conical piece of ſilver, about four inches long, tied with a fillet upon their foreheads on public occaſions. Leſt it ſhould fall forward they walk with a ſtiff neck; and to this cuſtom or one like it, there ſeems to be an alluſion in this place.

Ps. LXXVI. This pſalm is ſuppoſed to have been compoſed by Aſaph in the reign of Hezekiah, on his victory over Senacherib king of Aſſyria; and in ſome copies of the Greek verſion it is ſaid to have that title.

2. Salem means Jeruſalem.

4. Places where beaſts of prey and bands of robbers reſorted.

10. All the violences that man can be guilty of ſhall be found to anſwer the excellent purpoſes of God's providence, and the reſt ſhall be reſtrained.

12. He will ſhorten the lives of princes.

Ps. LXXVII. This pſalm was compoſed in a time of national diſtreſs, probably the reign of Hezekiah, or perhaps on the Babyloniſh captivity. The author, however, puts his confidence in God, eſpecially on the conſideration of what he had formerly done for the people of Iſrael.

10. It is a weakneſs, a criminal diſtruſt of providence, as a review of what he had formerly done for his people will ſhew.

13. Rather, as in ſome antient verſions, *All thy ways are holy.*

15. That is, from their bondage in Egypt.

16. This alludes to their paſſage through the Red Sea.

18. This may allude to thoſe battles in which the Iſraelites were aſſiſted by thunder, lightning, and hail, in ſubduing their enemies.

19. This probably refers to the myſterioufneſs of the ways of providence in general, which are as difficult

to

to trace by men as footſteps in the water, which immediately cloſes upon them.

Ps. LXXVIII. The Iſraelites were enjoined by Moſes and their prophets to keep up the remembrance of all the great things that God had done for their nation, and make them familiar to their thoughts, that they might never want motives to obedience, that they might take warning by the examples of diſobedience, and receive encouragement from thoſe of the pious. The ſong of Moſes, and ſeveral of the pſalms, were compoſed with this view; and being in verſe they might be the more eaſily committed to memory, and repeated without variation. This is a pſalm of this kind, being hiſtorical, and comprizing all the great events of the Old Teſtament hiſtory, from the bondage in Egypt to the time of David, in whoſe reign it was probably compoſed by that Aſaph who is called the ſweet ſinger of Iſrael.

9. This may refer to the time when Moſes ſent ſpies in order to their immediate taking poſſeſſion of the land of Canaan; when even the tribe of Ephraim, tho' renowned for their valour, and afterwards the chief of the ten that formed a ſeparate kingdom, were diſcouraged, and did not venture to proceed.

18. They were not content with the manna that God had provided for them.

25. What came immediately from heaven might be ſuppoſed to have been the food of angels. But as the word in the original is no where elſe tranſlated *angels*, it may mean *oxen*, which they had to eat, and the fol-

lowing word ſignifies *food procured by hunting*, with which the wilderneſs was not unprovided.

27. They were fed with quails, when they murmured for the want of fleſh meat.

53. They were detained forty years in the wilderneſs till all thoſe who had left Egypt, and were grown to man's eſtate, were dead, except Caleb and Joſhua.

41. They queſtioned his power on ſome occaſions.

43. Zoan was probably the reſidence of the kings of Egypt at that time.

44. Here the pſalmiſt begins to enumerate the ſeveral plagues of Egypt.

49. Whatever it be that God employs, either as a proper meſſenger, or in any other way, to effect his purpoſe, is, in the language of ſcripture, called *his angel*. Thus he is ſaid Ps. civ, 4, to have made the winds his angels, and flames of fire his miniſters.

54. This may ſignify *Shiloh*, or mount Zion in Jeruſalem, where the ark then was. It means the place of the national worſhip.

66. This ſeems to allude to the plagues of hæmeroids, with which the Philiſtines when they took the ark captive were afflicted.

67. The ark had been at Shiloh, which was in the tribe of Ephraim.

Ps. LXXIX. This pſalm was probably compoſed during the Babyloniſh captivity, after the great deſolation of the country, and the deſtruction of the temple, which are evidently referred to in it. It is an earneſt prayer to God that he would have compaſſion on his people, and avenge them on their adverſaries, leſt they ſhould

ſhould boaſt of his inability to relieve them; a ſentiment which occurs frequently in this book of pſalms.

Ps. LXXX. This pſalm, like the preceding, muſt have been compoſed in a time of national calamity, but probably not the ſame. On the whole, it ſeems beſt to ſuit the time of Hezekiah, when the Aſſyrians invaded both Iſrael and Judah, and carried the former into captivity.

2. Do thou, who formerly appeareds't in favour of the patriarch Joſeph, now appear in favour of his poſterity, the tribes of Ephraim and Manaſſeh, as well as that of Benjamin, which was joined to Judah; but lying to the North of it was more expoſed to the invaſion of the Aſſyrians.

The tribes of Ephraim, Manaſſeh and Benjamin, were encamped, and marched next to the ark in the wilderneſs, being ranged on the three ſides of it, that of Judah being in the front.

8. This is a beautiful allegory, which is much enlarged on in the prophet Iſaiah, who perhaps compoſed this pſalm.

13. This may allude to the kings of Aſſyria.

15. *The branch* may refer to king Hezekiah.

Ps. LXXXI. This pſalm was probably compoſed for the national worſhip at the feaſt of tabernacles, when the new year, according to the antient method of computing time, and which was ſtill uſed by the Hebrews for civil purpoſes, began with the blowing of trumpets, and other marks of feſtivity. At this ſeaſon of the year the tabernacle was erected in the wil-

derneſs, the temple dedicated by Solomon, and the national worſhip reſumed after the Babyloniſh captivity.

The deſign of this pſalm is to remind the Iſraelites of the favour that God had ſhewn to their anceſtors, in delivering them from their bondage in Egypt, and in diſtinguiſhing them from all other nations, by giving them the law. It alſo reminds them of the apoſtacy of the nation afterwards, and the ſufferings to which they expoſed themſelves on that account.

Ps. LXXXII. This pſalm was probably compoſed by that Aſaph who lived in the reign of Hezekiah, in which, tho' the public worſhip of God was reſtored, many abuſes remained, eſpecially in the courts of judicature, to which there is an evident alluſion. The corrupt ſtate of things in other reſpects ſeems to have been much the ſame with that which Iſaiah complains of. This pſalm is a ſolemn warning to corrupt magiſtrates.

1. The *mighty* may mean princes, or magiſtrates, any perſons inveſted wtih power.

5. This may allude to truth and juſtice, which are the foundation of all good government, and the only ſecurity of a ſtate.

6. Magiſtrates might be called *gods* on account of their power. Thus Moſes is called a god with reſpect to Pharaoh This paſſage is quoted by our Saviour in anſwer to the Jews, who cenſured him for calling himſelf the ſon of God.

Ps. LXXXIII. This pſalm is ſuppoſed to have been compoſed by one of the deſcendants of Aſaph, of whom we

we have no certain account. Perhaps it was Jahaz, on whom the ſpirit of God came, and who was of the ſons of Aſaph (2 Chron. xx, 14) on occaſion of the conſpiracy of the Moabites, Ammonites, and other neighbouring nations againſt Jehoſaphat, mentioned 2 Chron. xx. It repreſents the country as in a ſtate of great danger, and contains an earneſt ſupplication to God, that he would appear in favour of his people as in former times.

13. Inſtead of *a wheel*, it ſhould be any thing that rolls, or is eaſily moved. In Is. xvii, 13, this word is in the margin rendered *thiſtle down*.

Ps. LXXXIV. This pſalm was compoſed either by David, or ſome other perſon who was at a diſtance from the tabernacle or temple, and who earneſtly longed to join in the worſhip of it.

3. Bochart ſuppoſes the word here rendered *ſparrow* to mean the *ring dove*, or *wild pigeon*, which ſometimes makes its neſt in high buildings.

5. Whoſe heart is in the way to the place of the national worſhip, tho' he could not attend there in perſon.

6. Who paſſing through the vale of Baca, where there is no water, travel with as much pleaſure as if it abounded with water and all other refreſhments.

7. From ſtage to ſtage on their journey. It may allude to the ſtations of travellers, which were generally choſen near to places where water was eaſily procured.

9. On David, or ſome other anointed king.

Ps. LXXXV. This pſalm, literally interpreted, can only ſuit the caſe of the Jews after their return from

the Babyloniſh captivity. But ſuppoſing the language of it to be figurative, it may ſuit the caſe of David, or Hezekiah, after ſome of their troubles, figuratively called a captivity. The author of it expreſſes his grateful ſenſe of the goodneſs of God, the juſtice of his puniſhments, and an exhortation not to deſerve ſuch indignation any more.

10. This is [a] highly poetical and beautiful expreſſion, denoting perhaps that truth, or fidelity on the part of man, and mercy on the part of God (and in the latter clauſe that righteouſneſs on the part of man, and peace and proſperity from God) meet together; the one being the cauſe of the other.

11. When men do their part in the exerciſe of truth and other virtues, God will not fail to do his, in righteouſly, or faithfully, rewarding them for it.

Ps. LXXXVI. In this pſalm David is repreſented in ſome diſtreſs; and, as in his perſecution by Saul, he expreſſes his confidence in God, and his hope in his favour.

11. This may be rendered, *My heart will rejoice in fearing thy name.*

16. This is by ſome rendered *the ſon of thy truth.*

Ps. LXXXVII. It is not eaſy to aſcertain the time, or the author, of this pſalm, but it muſt have been after Babylon became famous, as mention is made of that city in it. The ſubject of it is the praiſe of Jeruſalem.

4. Rahab means Egypt.

5. As many made their boaſt of being natives of other cities of note, ſo it would be ſaid, in commendation

tion of particular perſons, that they were born in Jeruſalem.

7. Or all that dwell in thee will ſing with the dancers.

Ps. LXXXVIII. This Heman was probably a deſcendant of Zerah, mentioned 1 Chron. ii, 6, as likewiſe Ethan, the author of the next pſalm, but in what time he lived is uncertain, perhaps during the Babyloniſh captivity. He bewails his private diſtreſs, in which he ſeems to have ſuffered by unjuſt and cruel impriſonment, as Jeremiah had done about the ſame time. His complaints are addreſſed to God in language highly figurative.

5. This may be rendered, *They ſeek me among the dead.*

7. Waters and floods are commonly made uſe of to expreſs calamity in general, and in countries ſubject to thunder, lightning and hurricanes, the deluges of rain that fall in a ſhort time, together with the ſudden riſe of rivers and brooks, is ſometimes a very alarming and diſtreſſing circumſtance, eſpecially when they happen in the night. Hence being plunged in water, or *baptized*, came to be uſed to denote great adverſity. Thus our Saviour ſaid to James and John (Matt. xx, 22) *Can ye be baptized with the baptism with which I ſhall be baptized*, meaning, Can ye bear the ſufferings to which I ſhall be expoſed. We are alſo ſaid (Rom. vi, 3) to be baptized into the death of Chriſt.

12. It is hardly poſſible not to conclude from this paſſage, that, in the idea of the author, the power of praiſing God is confined to this life, and that it will ceaſe

ceaſe, or be ſuſpended, when we are in the grave. If the author of this pſalm lived in the time of the Babyloniſh captivity, it will be pretty evident that at that time the Jews had no idea of a ſoul, capable of action and enjoyment, while the body was in the grave; and that they expected nothing ſhort of a reſurrection at a future period.

13. That is, my prayer will be the firſt thing that ſhall meet thee, or be preſented to thee, every morning.

Ps. LXXXIX. Ethan, the author of this pſalm, and who is called an Ezrahite, was probably of the ſame family with Heman the author of the preceding, who is alſo called an Ezrahite. As the former bewailed ſome private calamity, the author of this pſalm laments one of a public nature, affecting the kings of Judah, the deſcendants of David; ſo that it was probably compoſed in the Babyloniſh captivity, or on the near proſpect of it. He recounts the promiſes of God to David, and intreats his favour to his deſcendants, leſt the heathen ſhould reproach the Divine Being with a breach of his promiſe.

10. Rahab ſignifies Egypt.

12. The moſt diſtant part of the country ſhall be equally bleſſed. Tabor and Hermon were at a conſiderable diſtance from each other.

13. The *joyful ſound* muſt mean the knowledge and praiſe of God.

25. This refers to the extent of his dominion, which reached from the Mediterranean, or Great Sea, to the river Euphrates.

27 That

27. That is, he would be favoured as a firſt born ſon.

33. This was the expreſs promiſe of God to David, 2 Sam. vii, 25, 2 Chron. xxi, 7.

Ps. XC. This is the beginning of another diviſion of this collection of pſalms, viz. the fourth. It conſiſts chiefly of compoſitions, the authors of which are unknown, and few of them are David's. This firſt is aſcribed to Moſes, who was probably led to compoſe it by his reflections on God's ſhortening the lives of the Iſraelites in the wilderneſs, and not ſuffering thoſe who had rebelled to ſee the land of Canaan. It contains uſeful moral reflections on the ſhortneſs and improvement of life, adapted to all conditions of men.

1. That is, our protector, making us to dwell ſecurely.

4. When perſons are aſleep time paſſes without notice, or ſeems to be very ſhort.

8. This may allude to the tranſgreſſions of the people, on account of which their lives were ſhortened.

10. This ſufficiently applies to the preſent condition of human life in all parts of the world. The reaſon of the change in the uſual length of human life, from that of the patriarchs, does not appear. The cauſe had probably ſome relation to the deluge, tho' the effect took place gradually, as was natural; long lived parents ſtill producing in general a long lived offſpring.

17. That is, give ſucceſs to our undertaking, and ſettle us in the promiſed land.

Ps.

Ps. XCI. The author of this pſalm, whoever he was, compoſed it under a ſenſe of the divine protection of himſelf, and of good men in general, in a ſtate of public calamity, perhaps a peſtilence. We are not, however, to underſtand what is advanced in it too literally, at leaſt as applicable to the preſent times, in which we ſee, as Solomon obſerved, that all things fall alike to all. Religion, however, is the greateſt ſupport to the mind under all calamity; and it aſſures us of a ſecure refuge from every evil in the life to come.

5. In the Eaſt the peſtilence is uſually called the arrow of God. Homer repreſents Apollo as ſhooting arrows among the Greeks when he puniſhed them with peſtilence. Iliad, i. 283.

13. The antient verſions inſtead of *lion* have the *asp*, which is a much more natural alluſion than that of trampling upon a lion, and the word tranſlated *young lion* is by the LXX rendered a *dragon*.

Ps. XCII. This pſalm was probably compoſed by David, and perhaps ſoon after the reſt that God gave him from his many enemies. It is intitled *a pſalm or ſong for the ſabbath day*, and may therefore intimate to us what kind of meditations ſuit this day, viz. on the works and providence of God, the equity of which will in due time appear, in the humiliation of the wicked, and the exaltation of the righteous. The pſalmiſt expreſſes his confidence with reſpect to his remaining enemies, and he particularly mentions the pleaſure he took in the public worſhip of God.

Ps. XCIII. The author of this ſhort compoſition expreſſes the ſenſe he had of the greatneſs and ſupreme govern-

government of God, obſerving that no power would be able to withſtand his; and that, being a righteous ſovereign, holineſs and righteouſneſs became his ſervants and ſubjects.

Ps. XCIV. The author of this pſalm complains much of corruption of morals, and of the oppreſſion of good men by the wicked, but he aſſerts the government of God, who, as nothing eſcapes his obſervation, will in due time vindicate the righteous cauſe; and with this reflection he makes himſelf eaſy in the proſpect of all preſent temporary evils.

11. A ſlight alteration in a Hebrew word will make this verſe correſpond to the apoſtle's quotation of it. 1 Cor. iii, 20, *the thoughts of the wise.*

20. The Syriac and Arabic ſay *against the law.*

Ps. XCV. This pſalm contains a moſt animated invitation to join in the worſhip of God, as the maker of all things, and a warning againſt diſobedience, by the example of the Iſraelites, whoſe provocations, eſpecially during their journey through the wilderneſs, are particularly mentioned.

Ps. XCVI. This pſalm has the ſame general object with the preceding, and the compoſition is exceedingly ſublime and animated. It aſſerts the ſupremacy of the true God, as the maker of all things, and the obligation to worſhip him, in preference to the falſe gods of the heathens. The cloſe of it is thought by ſome to allude to the happy ſtate of things that will be introduced by the Meſſiah, being ſimilar to ſome paſſages in Iſaiah which relate to the ſame period.

13. If there be any meaning in the frequent mention of a righteous judgment, both in theſe pſalms and the writings of Solomon, the Hebrews of that age, and conſequently of every other, muſt have had the knowledge of a future ſtate.

Ps. XCVII. This pſalm was probably compoſed by the author of the preceding, on the ſame or a ſimilar occaſion. It repreſents the triumph of the true God over the gods of the heathens. It may have been compoſed by David after his victories over the neighbouring nations, and after the ark was fixed in mount Zion.

11. The antient verſions have *light is riſen upon the righteous.*

Ps XCVIII. This is a pſalm of general praiſe to God, but more eſpecially on account of victories obtained over the enemies of Iſrael; and therefore, if it was not compoſed by David at the concluſion of his victories, it was compoſed on ſome ſimilar occaſion, by ſome perſon who choſe to imitate his ſtyle, which is highly figurative and ſublime.

9. Here is the moſt expreſs mention of an univerſal judgment.

Ps. XCIX. This pſalm is alſo very ſimilar to the laſt, and thoſe preceding it. But beſides the ſentiments of praiſe, it likewiſe expreſſes a juſt ſenſe of reverence and fear, on account of the judgments with which God had viſited even his own people for their ſins.

5. Probably towards the ark, the cover of which was called the *mercy ſeat*, the place of Gods peculiar preſence with his people.

Ps.

Ps. C. This pſalm, which is intitled *a pſalm of praiſe*, is a general ſong of praiſe and thankſgiving, for the diſtinguiſhing goodneſs of God to the people of Iſrael. But their high deſtination, and their peculiar privileges, did not reſpect themſelves only, but the whole world of mankind, for whoſe benefit it was that this one nation was thus diſtinguiſhed, as a theatre on which to diſplay his power. They were to preſerve among mankind the knowledge and worſhip of the one true God; and therefore all nations are here invited to join in their ſong of praiſe, as well as the Iſraelites.

3. The latter part of this verſe ſeems to ſhow that by the phraſe *making us*, we are not to underſtand God's original formation of man (for the idea that men in this ſenſe made themſelves could hardly occur to any perſon) but God's making the Iſraelites his peculiar people. It is, therefore, added *We are his people, and the sheep of his pasture.* The Chaldee has *He has made us, and his we are*, which is a juſt rendering of the Hebrew, and better than ours.

Ps. CI. This pſalm was probably compoſed by David ſoon after the death of Saul, before he was ſettled in the kingdom of Iſrael. It contains the maxims he propoſed to follow in his government, and eſpecially his reſolution to diſcountenance vice, and encourage virtue.

2. This ſeems to imply that he was not then fully ſettled in the kingdom. For the meaning of the phraſe *when wilt thou come to me*, probably is, when wilt thou come to my aſſiſtance, and give me final ſucceſs againſt my enemies.

Ps.

Ps. CII. This pſalm was probably compoſed by ſome pious Jew after the return from the Babyloniſh captivity, while the temple was in ruins, and the country in a ſtate of deſolation. He expreſſes, however, his confidence in the divine favour and his perſuaſion of the faithfulneſs of God's promiſes, when the time for his juſt indignation ſhould be paſt. This is the fifth of thoſe that are uſually called the *Penitential pſalms*.

6. Chuſing ſolitude, and avoiding the chearful ſociety of men.

7. A bird of night, probably the *owl*, was intended here, and not the *ſparrow*, which gives no idea of ſolitarineſs, or mourning.

13. This verſe ſeems to point to the time when the pſalm was compoſed, viz. near the expiration of the ſeventy years of Jeremiah.

14. They have a veneration for the temple, tho' it is in ruins.

16. If the reſtoration of the Jews after their return from the captivity of ſeventy years appeared ſo extraordinary, and made ſuch an impreſſion on the neighbouring nations, how much greater an effect of the ſame kind will be produced by the reſtoration of the Jews to their own country, and to a glorious and proſperous ſtate in it, after they have been ſo long diſperſed among all the nations of the world?

27. This ſublime deſcription of the eternity of God, and the perpetuity of his dominion, is quoted by the author of the epiſtle to the Hebrews, as an argument for the ſtability of the kingdom of Chriſt, which reſts upon the promiſe of God, whoſe kingdom is over all, and everlaſt-

everlaſting. But it is by ſome very improperly applied to Chriſt himſelf.

28. It was perhaps this verſe that led the apoſtle to apply the paſſage as he has done. For if God himſelf continue, his purpoſe with reſpect to all whom he favours will certainly be accompliſhed.

Ps. CIII. This pſalm was probably compoſed by David after his recovery from ſome dangerous illneſs. It is one of the moſt excellent of all the pſalms, for the ſpirit of gratitude and true piety which it breaths. It ſhews that this pious prince looked up to God in proſperity as well as in adverſity, acknowledging him in all his ways; an excellent pattern for our imitation.

3. Sin being the original cauſe of evil, the forgiveneſs of ſin, and the removal of diſeaſe, were often uſed as expreſſions of the ſame import. Thus when Jeſus pronounced a ſick perſon to be recovered, by ſaying *Thy ſins be forgiven thee*, he only meant *Be thou reſtored from thy diſeaſe*, and not that his ſins in a moral ſenſe were pardoned.

5. Eagles, like all other birds, change their feathers; but it is the more remarkable in them, and of more conſequence to them, as they are ſo much upon the wing; ſo that after the time of moulting, as it is called, from being hardly able to fly at all, they are as vigorous as when they were young.

7. From the mention of the goodneſs of God to himſelf in particular, he is led to reflect upon the favour that God had ſhewed to the nation in general, and eſpecially in the revelation of his will to them by Moſes.

Ps. CIV. This pſalm was probably compoſed by David, and ſeems to be a continuation of the preceding, in which he had praiſed God for his goodneſs to himſelf and his nation; and the laſt verſe was a kind of text, or ſubject, to this that follows, viz. *Bless the Lord all his works, in all places of his dominion.* For in this pſalm he deſcants on the wonders of creation, enumerating the ſeveral parts of it, as the work of God, the nobleſt ſubject of a hymn of praiſe.

4. This ſhould have been rendered, *He maketh the winds his angels, and flames of fire his ministers;* ſignifying that he makes uſe of them to execute his purpoſes. As the author is deſcanting on the viſible creation, it is highly improbable that he ſhould have any other meaning.

16. *Trees of the Lord* means large trees, which require more nouriſhment than others. So alſo a *river of God* means a large river. It is a Hebrew mode of ſpeech. So the *spirit of God*, or as it may be rendered, the *wind of God*, which moved on the face of the waters at the creation, may ſignify nothing more than a very ſtrong wind.

18. The *Shaphan* mentioned in this place is not the rabbit, which does not frequent rocks, but another animal deſcribed by Mr. Bruce, and called *Ashkoko*.

Ps. CV. The firſt fifteen verſes of this pſalm we find in 1 Chron. xvi, 8, as delivered by David to Aſaph and his brothers, on bringing the ark of God to Jeruſalem, while the continuation, as given there, is taken from other pſalms of David. It is probable, therefore, that this had been compoſed before, as a general recapitulation

tion of the mercies of God to the people of Iſrael, in a ſhort review of their hiſtory, and an exhortation grounded on it to praiſe God, and confide in him. Part of it, therefore, was probably made uſe of by David on that particular occaſion, together with parts of other pſalms of a ſimilar character.

28. The LXX has, *and they rebelled againſt his word.* It may be rendered interrogatively, and did they not rebel againſt his word?

Ps. CVI. This pſalm, like the preceding, is an hiſtorical one, reminding the people of their obligation to God, for his favour to their anceſtors, and likewiſe of the ingratitude and diſobedience of thoſe anceſtors, by whoſe example he wiſhed them to take warning.

15. The antient verſions, except the Chaldee, have *he ſent abundance into their ſouls*, or appetites.

16. The term *ſaint* does not refer to any peculiar holineſs in the character of Aaron, but to the office to which he was appointed. For to *ſanctify* means to *ſet apart* for the ſervice of God.

28. This refers to the Iſraelites being ſeduced into idolatry by the Moabites, in conſequence of the advice of Balaam. The *ſacrifices of the dead*, means ſacrifices to idols, which had no life; in oppoſition to which the God of Iſrael is called the *living*, as well as the *true God.*

47. This verſe at leaſt muſt have been written after the Babyloniſh captivity, if there be any thing like literal truth in the language.

Ps. CVII. This pſalm begins the fifth diviſion of this book It was probably compoſed by David, and

contains a general view of the goodneſs of God, to which perſons in a variety of ſituations are deſired to attend.

3. This may allude to the various oppreſſions to which the Iſraelites were ſubject in the time of the Judges, when many, no doubt, were carried out of the country, and reduced to ſervitude.

8. Theſe words are repeated as a kind of chorus at certain pauſes in the pſalm, and probably all who were preſent joined in ſinging them.

Ps. CVIII. The latter part of this pſalm is nearly the ſame with the latter part of the ſixtieth, and the former part of it with that of the fifty ſeventh. They were probably compoſed on ſimilar occaſions viz. ſoon after David had become king of all Iſrael, and was beginning to extend his conqueſts over the neighbouring countries, thoſe of the Moabites, Edomites and Philiſtines.

8. Theſe were the principal of the ten tribes, which at firſt took the part of Iſhboſheth. David was of the tribe of Judah, to whom the pre-eminence was given in the prophecy of Jacob.

9. I will reduce theſe nations to a ſtate of abject ſervitude, and triumph over them, as over the Philiſtines.

Ps. CIX. This pſalm was probably compoſed by David, when he was unjuſtly and violently perſecuted in the time of Saul. The perſon particularly referred to is thought to be Doeg the Edomite. The imprecations of David againſt him are not to be imitated by Chriſti-

Chriſtians, who are required not to return evil for evil, but bleſſing for curſing.

8. This verſe is applied by the apoſtle Peter to the caſe of Judas; but it has evidently no original relation to any other than ſome perſonal enemy of David, whoever he was.

Ps. CX. There are few paſſages of ſcripture of more difficult interpretation than this pſalm owing in a great meaſure, I apprehend, to the loſs of the original reading in more places than one. On the whole, it appears to me to have been compoſed by David about the ſame time with the ſecond, and perhaps the one hundred and thirty ſecond pſalm, viz. after the promiſe that had been made to him to eſtabliſh the throne in his poſterity, as it is recorded 2 Sam. vii, 12. and 1 Chron. xvii, 11, in which the Divine Being, ſpeaking concerning David, and any prince deſcended from him, ſays, *I will be his father, and he ſhall be my ſon.*

Several expreſſions in this pſalm are quoted in the New Teſtament, as if they had had an original reference to the Meſſiah, but tho' they are ſufficiently applicable to Jeſus, and the times of the goſpel, by way of accommodation, it does not therefore follow that this was the original and proper meaning of the writer, or of the ſpirit of God by him. The pſalm is not delivered as a prophecy, and there is no expreſſion in it but what may ſuppoſed to have been uſed by the author, with a view to himſelf and his deſcendants.

1. In the Chaldee paraphraſe it is *The Lord ſaid in his word*; and it is probable that the original Hebrew was to this purpoſe, becauſe as we now have it the beginning

ginning is exceedingly abrupt, and muſt have been unintelligible to the perſons to whom it was delivered.

3. There is much obſcurity in this expreſſion; but the meaning ſeems to be, that the ſubjects of David ſhould be faithful to him while he maintained the worſhip of the true God, and that they ſhould be numerous as the morning dew on the graſs.

4. *King* and *priest* were ſynonymous in early times. Inſtead of the words *according to the order of Melchizedec*, ſome antient verſions have *because thou wilt be a righteous king*; and it is the more probable that this is the meaning, becauſe we no where read of ſuch an order of prieſts as that of Melchizedec; nor does it appear from the account of Moſes, that Melchizedec was more a prieſt than Abraham. They were both independent princes, who of courſe, according to the ſimple manners of thoſe times, officiated as prieſts to their own families and dependants.

6. This is deſcriptive of the conqueſts that David would obtain over the enemies with whom he was beſet at the beginning of his reign.

7. It is not eaſy to ſay what could be meant by this expreſſion; but it may denote the ſpeed with which he would purſue his enemies, not ſtopping to refreſh himſelf, any more than to drink of a brook that he ſhould paſs over, like the followers of Gideon, in their march againſt the Midianites.

Ps. CXI. This is a general pſalm of praiſe, and muſt have been compoſed with a view to its being committed to memory; ſince every verſe begins with a different letter of the Hebrew alphabet, and in their proper

proper order. Some other pſalms, and the Lamentations of Jeremiah, are compoſed in the ſame artificial manner, and no doubt with the ſame view.

Ps. CXII. This pſalm is compoſed in the ſame artificial manner with the preceding, each clauſe of a verſe beginning with a different letter of the alphabet. The ſubject of it is the favour of God to the righteous.

Ps. CXIII. This pſalm, and the five following ones, containing praiſes and thankſgiving, were always held in the higheſt eſteem by the Jews, and are recited by them at their meals, and eſpecially on feſtival days. This pſalm contains ſome inſtances of the goodneſs of God to mankind in general.

Ps. CXIV. This pſalm refers to the goodneſs of God to the Iſraelitiſh nation, eſpecially thoſe which were exhibited on their leaving Egypt. The language is highly poetical, and repreſents all nations as alarmed and diſturbed at the preſence of God, which was ſo conſpicuous in favour of the Iſraelites.

Ps. CXV. This pſalm was probably compoſed when the Iſraelites were threatened with an invaſion from their Gentile neighbours, perhaps in the time of Johoſaphat. It aſſerts their dependance upon God, and their truſt in him, in oppoſition to all falſe gods, which are here ſpoken of as utterly impotent and contemptible.

17. It is an argument with the pſalmiſt in his prayer for deliverance, that if their enemies prevailed and deſtroyed them, they would not be in a condition to praiſe God; which implies that, in the ſtate of the dead, men have no ſuch power. But all our powers will be revived at the reſurrection.

Ps. CXVI. This pſalm was compoſed by ſome pious perſon after eſcaping ſome imminent danger, and probably while he was at a diſtance from Jeruſalem, to which he now had acceſs. It might, therefore, be by David, during his flight from his ſon Abſalom. He diſcovers a deep ſenſe of gratitude for the divine interpoſition in his favour.

3. That is, *I was in great danger of death*, for the word here rendered *hell* means the grave, or the ſtate of death.

4. All men had deceived and deſerted him, and none of them were to be depended upon.

15. That is, God has ſo great a value for men of virtue and piety, that he keeps them as his treaſure, and will not abandon them to be killed at the pleaſure of their enemies.

16. This is by ſome rendered *the ſon of thy truth.*

Ps. CXVII. This pſalm is a kind of chorus to general ſongs of praiſe, probably intended to be repeated at the cloſe of them, or at certain intervals in the ſinging of them.

Ps. CXVIII. This is a pſalm of praiſe, probably compoſed by David on his return to Jeruſalem, after his victories over the neighbouring nations, and when he had fixed himſelf, and the ark of God, at Jeruſalem.

19, This looks as if this pſalm was deſigned to be ſung in ſolemn proceſſion; and this particular verſe to be recited when they approached the entrance of the incloſure, in which the ark was kept.

22. This expreſſes the contemptuous light in which David

David had been conſidered, as a ſtone which the builders of a houſe did not think worth while to make any uſe of, but to which they afterwards gave the moſt important place in the edifice. It is quoted by our Saviour Luke xix 14. xx, 17, and alſo by the apoſtle Peter, Acts iv, 11, 12, as if it had a reference to the Meſſiah; but it might be applied with equal propriety to any perſon in the ſame circumſtances; who after being deſpiſed was advanced to the high rank to which he was intitled.

24. That is, the day in which the Lord has diſtinguiſhed me by appearing in my favour, and ſubduing my enemies. Chriſtians often apply this to the Lord's day, but without any particular reaſon.

26. This was probably ſung by the Levites as they met David, at his entrance into the tabernacle, or the incloſure in which the ark was kept.

27. In the area near the altar of burnt offering there was convenience for killing the animals that were to be ſacrificed, rings or hooks being driven into the ground for the purpoſe of holding them. On this occaſion the whole of this area, from the extremity of it to the altar itſelf, might be taken up in this manner.

Ps. CXIX. This pſalm was probably compoſed with a view to its being committed to memory, as the ſtructure of it is very artificial, every eight verſes beginning with a different letter of the Hebrew alphabet, and in their proper order. It does not appear to have been compoſed on any particular occaſion, but conſiſts of pious ſentiments, ſuiting perſons in very different ſituations, and without any regard to natural connection.

In

In this pſalm the words that we tranſlate *law*, *ſtatutes*, *judgment*, and *teſtimony*, ſeem to be uſed promiſcuouſly; it being deemed a beauty in compoſition to change the phraſe without changing the meaning.

83. That is, I am ſhrivelled up as a leathern bottle, by hanging in the ſmoke.

96. Nothing here is perfect, or can give complete ſatisfaction.

Ps. CXX. It does not appear why this pſalm and the fourteen others that follow it, ſhould be called *ſongs of degrees*, or *ſteps*. It is poſſible that they might be ſung as the Levites aſcended the ſteps that led up to the place of the national worſhip. But when the various ſubjects of them are conſidered, we ſee no reaſon why they ſhould be ſung in that place. They are all ſhort, but by no means of the ſame length, and they have no other agreement that can be diſcovered.

This pſalm was probably compoſed by David when he fled from Saul, and was obliged to take refuge in the neighbouring countries, in the perſecution excited by Doeg the Edomite.

4. Charcoal of juniper buſhes was ſaid by the antients to keep burning longer than that of other wood.

5. Theſe were places in Arabia whither David had fled when he found no ſafety in his own country.

Ps. CXXI. In this pſalm the author expreſſes the confidence that good men may always have in the protection of divine providence; and tho' it be not afforded them in a viſible manner at this day; the effects of the divine favour will be found in lightning all the troubles

troubles of this life, as well as in the rewards of virtue in another.

1. Fortreſſes, as places of ſafety, were generally built on hills, and to theſe the pſalmiſt alludes.

Ps. CXXII. This pſalm was compoſed by David after the ark was removed to Jeruſalem, and was probably ſung by thoſe who reſorted thither from all parts of the country at the great feſtivals. It is an encomium on the city, and the religious offices performed there, with a prayer for its proſperity.

Ps. CXXIII. This pſalm muſt have been compoſed when the Iſraelites were much diſtreſſed, perhaps by the invaſion of the Aſſyrians in the time of Hezekiah.

Ps. *CXXIV.* This pſalm muſt have been compoſed by David on ſome great deliverance from a combination of his enemies, probably that general combination of all the neigbouring ſtates preſently after his acceſſion to the throne, which terminated in his complete triumph over them all, and reducing them to a ſtate of ſubjection to him.

Ps. *CXXV.* This pſalm, like the preceding, expreſſes much joy and gratitude for the protection of the Divine Being, and was therefore probably compoſed on a ſimilar occaſion.

Ps. *CXXVI.* This pſalm is generally ſuppoſed to have been compoſed by Ezra after the return from the Babyloniſh captivity. It expreſſes a ſtrong ſenſe of gratitude to God for ſuch a deliverance.

4. That is, make our reſtoration complete. It was at that time very imperfect, and the country in a ſtate of

of great deſolation. The brooks in Arabia are regularly filled in the rainy ſeaſons, and dry again in the ſummer.

6. Huſbandmen in time of diſtreſs, like thoſe after the return from Babylon, were often plundered of the ſeed that they were carrying to ſow, ſo that in the fear of this they might be ſaid to go out weeping.

Ps. *CXXVII.* This pſalm was probably compoſed by Solomon. It expreſſes a ſenſe of a dependance upon God for every bleſſing, eſpecially in a numerous offſpring, alluding perhaps to the promiſe of God that the poſterity of David by him would never fail.

2. He *giveth sleep*, meaning perhaps reſt and refreſhment in general, *to his beloved*, or the righteous.

5. Aſſemblies of the people, and courts of judicature, were held near the gates of cities, and there great intereſt often weighed more than juſtice. But a man who had a numerous family would be *powerful*, and therefore not afraid of his enemies, either in a court of juſtice, or on any other occaſion.

Ps. CXXVIII. This pſalm contains a general promiſe of happineſs to the virtuous, and is thought by ſome to have been pronounced as a benediction on the celebration of a marriage.

Ps. CXXIX. The author of this pſalm expreſſes his firm truſt in God, notwithſtanding the affliction to which he was expoſed, and denounces the judgments of God againſt his oppreſſors, and the wicked in general.

8. This ſeems to have been an uſual form of benediction in the time of harveſt eſpecially. Thus Booz ſays to his reapers, Ruth ii, 4, *The Lord be with you*, and in anſwer to him they ſay, *The Lord bleſs thee.*

Ps. CXXX. This pſalm was probably compoſed by David in ſome of his diſtreſſes. Theſe contributed to give his mind a pious turn, which he never loſt in the time of his proſperity. Thus he came to acknowledge God in all his ways.

Ps. CXXXI. This pſalm might have been compoſed by David when he was unjuſtly accuſed of treaſon againſt Saul. He appeals to God to witneſs that he was not actuated by the immoderate ambition which his enemies aſcribed to him.

Ps. CXXXII. This pſalm might have been compoſed by Solomon on the occaſion of building the temple, and placing the ark of God in it.

6. David might have been at Bethlehem the place of his nativity, called alſo Ephrata, Gen. xxxv. 19. when he was informed concerning the proper place for building the temple.

13. Zion may be uſed in this place for Jeruſalem in general. For it was not on mount Zion, but on Moriah, that the temple was built.

14. This alludes to the removal of the tabernacle and the ark from place to place; but in the temple, God would have, as it were, a fixed reſidence.

17. This is a metaphor taken from the burning of a lamp that is conſtantly ſupplied with oil. Thus as one generation dies another takes their place.

Ps.

Ps. CXXXIII. This pſalm contains an encomium on union and brotherly love, and it is ſuppoſed to have been compoſed by David on the union of all the twelve tribes, in acknowledging him on the death of Iſhboſheth.

2. That is, not the lower, but the upper border of his garment, cloſe to his neck.

3. This may be rendered, *As the dew of Hermon that deſcendeth on the dry hills.* Hermon might be noted for its copious dews, and ſo come to be uſed proverbially for copious dews in general.

Maundrell ſays he learned by experience the meaning of this paſſage, for that in paſſing over it their tents were wet with dew as if it had rained all night. *Travels* p. 57. Hermon is called *Sion* in Deut. iv, 48; and if the higher part of it was called Hermon, and the lower part Sion, the dew of Hermon after condenſing and collecting into a ſtream, might deſcend upon Sion.

Ps. CXXXIV. This pſalm contains a ſhort exhortation to praiſe God, and is thought by ſome to have been pronounced by the Levites at the change of their watches in the temple. It was certainly ſufficiently proper for that purpoſe; and it is the laſt of thoſe that are called ſongs of degrees, or ſteps.

Ps CXXXV. This pſalm was evidently deſigned for the national worſhip. It celebrates the praiſes of God, eſpecially his goodneſs to the people of Iſrael, in oppoſition to the falſe gods of other nations, who had no power to ſerve their deluded worſhippers.

Ps.

Ps. CXXXVI. This pſalm, like the preceding, is a review of the goodneſs of God to mankind in general, and to the Iſraelites in particular. It ſeems to have been ſung in the national worſhip, on great feſtivals, and other ſolemn occaſions. Mention is made of David, of Solomon, of Jehoſaphat, and of the Jews after the return from Babylon, ſinging praiſes to God in this form, *For his mercy endureth forever.* It is probable, therefore, that at thoſe times this very pſalm was recicited, and that they repeated the words *for his mercy endureth for ever* by way of chorus.

Ps. *CXXXVII.* This pſalm was evidently compoſed during the captivity at Babylon. The author of it laments the ſituation of his countrymen, expoſed to the inſults of their haughty maſters, whom he prays that God would puniſh. We are not, however, to adopt the ſpirit of this pſalm; but, as becomes chriſtians, to *do good to them that hate us, and to pray for them that despitefully use us and persecute us.* There is a pleaſing ſimplicity in the ſentiments of this pſalm, and what is to be condemned in it is very natural.

Ps. CXXXVIII. This is called a *pſalm of David*, and yet mention is made in it of the temple, which was not built in his reign. But in other places the word *temple* ſeems to have been uſed for the tabernacle, or the place of national worſhip. It is a hymn of praiſe, well adapted to the caſe of David on his elevation to the throne, acknowledging the diſtinguiſhing goodneſs of God in raiſing him to that dignity from his original low condition, and expreſſing his confidence in the di-

vine

vine protection, notwithſtanding all the difficulties in which he was involved.

Ps. CXXXIX. The deſign of David in this pſalm was the ſame with that in many others. He appeals to God for his integrity, probably when he was accuſed of treaſonable deſigns againſt Saul, eſpecially as he expreſſes his confidence in the divine goodneſs, and his perſuaſion that all his enemies would be brought to confuſion. In this pſalm, however, he takes a greater ſcope than uſual, and expreſſes his ſenſe of the divine omnipreſence, in a copious and emphatical manner; which makes it a compoſition of particular value, highly uſeful to all perſons at all times. He alſo recounts the mercies of God to him, and mentions the divine care of him from the time of his infancy, and even his conception in the womb.

Let this pſalm be compared with any hymn compoſed by any heathen poet in honour of their gods, and the ſtriking ſuperiority of the ſentiments in this muſt convince any reaſonable perſon, that David, and the Iſraelites in general, had advantages for religious knowledge which the reſt of mankind had not. The ſuppoſition of the divine origin of the religion of the Hebrews will account for the remarkable fact; but on any other ſuppoſition theſe pſalms are a greater miracle than any of thoſe that are recorded by Moſes. No other people, tho' more enlightened in other reſpects, ever wrote in this ſtrain, nor were poſſeſſed of theſe ſentiments. No man whatever, in the whole compaſs of profane hiſtory, appears to have felt as the writers of theſe pſalms did,

did, or to have had the ſublime views of the divine preſence, character, and moral government, that they had. Let unbelievers account for this difference if they can.

14. The antient verſions have, *Thou haſt done terrible, or great things.*

Ps. CXL. This pſalm was probably compoſed by David during his perſecution by Saul, at the inſtigation of Doeg the Edomite. He prays for deliverance from the malice of his enemies, and implores the divine vengeance againſt them. In this reſpect the ſpirit of this pſalm is not to be breathed by chriſtians; but the diſpoſition of David to acknowledge God in all his ways, and on all occaſions to refer himſelf to him, is highly worthy of our imitation. It is the great principle of religion, and the foundation of all virtue.

Ps. CXLI. This pſalm of David was probably compoſed by him during his perſecution by Saul, and the ſentiments of it are ſimilar to thoſe of many other pſalms compoſed by him in the ſame ſtate of his affairs. He refers himſelf to God for protection, and prays for the diſappointment of his enemies.

6. This ſeems to allude to the advantage that David had over Saul in the cave of Engaddi, when, with great generoſity, he ſpared his life. Mr. Durell tranſlates it, *Their rulers were let go in the sides of the rock, and heard my words which were kind.*

Ps. CXLII. This is the laſt of the pſalms that are called *penitential.* It contains ſuch ſentiments of humility, ſubmiſſion, and truſt in God, as David always ſhewed in ſituations of danger and diſtreſs.

Ps. CXLIII. This is another of the many pſalms of David, which he compoſed during his perſecution by Saul, or the rebellion of Abſalom. He caſts himſelf on the mercy of God, and expreſſes his hope of protection.

Ps. CXLIV. This pſalm muſt have been compoſed by David after the beginning, and before the completion, of his ſucceſs, in the wars in which he was engaged on his acceſſion to the throne. He expreſſes the ſtrong ſenſe that he had of his dependance upon God, and his hope of the continuance of his favour.

2. In the Syriac it is, *My refuge and my deliverer.*

Ps. CXLV. This pſalm has always been conſidered as one of the moſt excellent in the whole collection, both for ſentiment and compoſition. It is a general hymn of praiſe, celebrating the perfections and providence of God; and every verſe begins with a different letter of the Hebrew alphabet, arranged in their proper order. It is in vain to look for any thing like this pſalm, as well as many others, in the compoſitions of any heathen writers.

14 The verſe beginning with the letter *N* is wanting in the Hebrew, but is ſupplied in ſome of the antient verſions with this, *The Lord is faithful in all his words, and holy in all his works.*

Ps. CXLVI. This pſalm and all the remaining ones, begin and end with *Hellilujah*, which ſignifies *Praiſe ye the Lord.* This ſeems to have been compoſed after ſome diſappointment in looking for aſſiſtance from princes, tho' the exhortation to put confidence in God, rather

rather than in any man, might be advanced without any ſuch experience.

Ps. CXLVII. This pſalm muſt have been compoſed in a proſperous ſtate of the country, after ſome great calamity; and therefore it has been thought to ſuit the time of the return from Babylon. But the greater part of the ſentiments relate to the providence of God in general.

10. *Legs* mean *ſtrength.* God prefers men for their moral qualites only.

Ps. CLXVIII. In this pſalm the author calls upon all the parts of nature to join him in praiſing God. It muſt have been compoſed in a time of national proſperity

7. Great ſerpents, and the caverns in which they dwell.

Ps. CXLIX. This pſalm was probably compoſed on occaſion of ſome ſignal victory, or in the courſe of a ſucceſsful war, to animate thoſe who were engaged in it.

5. This may mean *they will ſing aloud from the heart*, as the bed, or ſeat of thought.

Ps. CL. This ſhort invitation to all creatures to praiſe God, and to make uſe of all kinds of muſical inſtruments for that purpoſe, is a proper concluſion to this collection of pſalms. It was, no doubt, particularly intended to be ſung by the Levites in the national worſhip, in which all the inſtruments here mentioned were uſed.

1. Praiſe God on account of his holineſs, praiſe him on account of the extent of his power.

NOTES ON THE BOOK OF

PROVERBS.

WHAT is commonly called *the wisdom of the antients* conſiſts chiefly of ſhort ſentences, and generally contains directions for the conduct of life. Such are the ſayings of the ſeven wiſe men of Greece, and ſuch are the greater part of theſe of Solomon; but they are of much ſuperior value, recommending the duty of piety, as well as thoſe which relate to common life and manners. The nine firſt chapters are a kind of regular compoſition, the parts having a connection with each other, having probably been compoſed by Solomon in this form. From Ch. x, to xxv, the obſervations are miſcellaneous, the ſeveral ſayings having no connection. From Ch. xxv to xxx, the book contains other ſayings of Solomon, collected by the ſervants of Hezekiah; and the two laſt chapters contain the ſayings of other perſons, and none of Solomon's.

Ch. I. 1. This has the appearance of a regular beginning of a work avowedly Solomons'; and it was probably deſigned to be of conſiderable extent; but it does not ſeem to have been finiſhed according to his original intention, farther than the end of the ninth chapter.

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From this place, however, to the end of the twenty-fourth chapter, these proverbs were probably written by himself; but not being regularly arranged, or illustrated like those in the first chapters, they look like loose materials for a more complete work than he lived, or found leisure to finish.

6. It is evident that by *wisdom* Solomon meant both useful knowledge of every kind, and a good disposition of mind, the foundation of happiness to a man's self and others; and that the terms rendered *knowledge, instruction*. &c. &c. are used promiscuously; it being reckoned a great beauty in composition to express the same thing in different words, or words which signify nearly the same thing.

7. A respect to the authority and commands of God is here made the foundation of all true wisdom. The Hebrew nation was under the immediate government of God; their laws and moral precepts were dictated by him, and committed to writing by his especial order. It was natural, therefore, for a person of this nation to make obedience to God, the hope of his favour, and the fear of his displeasure, the leading principle of human conduct. But it is a sentiment that would not occur to heathens, who knew little or nothing of God, or of the relation they bore to him, and who had no certain knowledge of his interference in the affairs of men.

9. Next to a respect to God, Solomon inculcates that which is due to parents, on which the greatest stress was always laid by the antients in general. When there were few or no books, all the knowledge that a child had the means of acquiring was from the instruction of

its parents; ſo that theſe precepts were of more conſequence in thoſe early times than they are now, tho' it will always be of great uſe to the peace and happineſs of families, that the diſpoſitions and ſentiments of all the members of it be agreeable to each other.

16. Bands of robbers were very frequent in early times, and eſpecially on the borders of ſmall ſtates, as thoſe to the Eaſt of Paleſtine, where they could commit depredations in one country, and take refuge in another.

18. To engage with ſuch lawleſs perſons is ſo evidently hazardous, that it reſembles a bird going into a ſnare which ſhe ſees to be laid for her. It is as if they laid wait for their own lives, and not for thoſe of others.

20. This is a beautiful perſonification of wiſdom, inviting men to attend to her.

Ch. II. 6. To the Hebrews the moſt valuable knowledge was that which they had immediately from God, in the laws and precepts which he gave them.

19. The great object of the wiſdom recommended by Solomon was to preſerve men from vice. Robbery is mentioned in the firſt place, and fornication and adultery in the ſecond.

22. There are many expreſs promiſes to the Iſraelites that they ſhould remain in the poſſeſſion of their country ſo long as they kept free from idolatry, and obſerved the precepts delivered to them by Moſes; and they were threatened with expulſion from it in caſe of apoſtacy and diſobedience. It may be to promiſes and threatnings of this kind that both David and Solomon allude;

allude; tho', as they muſt have ſeen that virtue is not always rewarded, or vice puniſhed, in this life, and they frequently ſpeak of a future righteous judgment, it is not improbable that in ſuch language as they frequently uſe, they had a view to a future ſtate of this earth after the reſurrection, which the Iſraelitiſh nation appear never to have been ignorant of, tho' it might not be much upon their minds; and therefore there are not ſo many plain alluſions to it as we might expect. Things that are very diſtant are always apt to be overlooked, whatever be their importance.

Ch. III. 2. This could only be in the general courſe of things. He muſt have known that there were many exceptions to it.

6. An habitual regard to God is the foundation of all virtue, and it is no where inculcated but in the ſcriptures. What is here ſaid muſt, however, be underſtood with ſome latitude, for by applying to God men do not receive particular inſtructions how to conduct themſelves in the ſafeſt and beſt manner. But to be governed by the rules of piety and virtue is certainly the ſafeſt, and therefore the wiſeſt courſe that a man can take. He will find it to be ſo in general in this life, and aſſuredly in another.

8. In the Eaſt medicines are often applied externally, particularly to the ſtomach and belly.

9. This precept is peculiar to the Hebrew nation. Their offerings were conſidered as given to God, who would not fail to make them an abundant recompence.

12. This relation of God to mankind as a *father* frequently occurs in the ſcriptures, and it is a peculiarly pleaſing and uſeful ſentiment. This leads us to conſider afflictions as not ſent in anger, but in love, in order to correct and improve us.

20. Here wiſdom is uſed in a ſenſe different from that of moral virtue; ſo that theſe two verſes have no connection with what goes before or after them.

35. Theſe are excellent moral precepts delivered in language peculiarly forcible.

Ch. IV. 3. Solomon ſeems to have had great affection for his mother, as well as for his father, and to have received the beſt inſtruction from them both.

10. This might be principally directed to his ſon and ſucceſſor Rehoboam, but it may be underſtood of any inferior; and princes often ſpeak of their ſubjects as their children.

19. The compariſon of virtue to light, and of vice to darkneſs, ſhews the ſtrongeſt contraſt between them in favour of the former.

23. By *heart* we may underſtand the natural propenſities and deſires of men, which are the ſprings of all their actions.

Ch. V. 3. Proſtitution was abſolutely forbidden to Iſraelitiſh women, but not by any law to women of other countries. On this account a *ſtrange woman*, and a *proſtitute* are often uſed as ſynonymous terms.

11. The debilitating and pernicious effects of exceſſive venery were noticed in theſe times; but they are much more evident ſince the introduction of a new and dreadful diſorder which has ariſen from it.

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19. This is excellent advice for ſecuring domeſtic happineſs, which is of far more value than any that a man can find from home.

21. That adultery was conſidered as a great offence in the eye of God, as well as one of the greateſt violations of the good order of ſociety, appears from the language of Joſeph when he was tempted by the wife of Potiphar.

Ch VI. 5. The preceding precepts and advices relate to the moral conduct of life; but this and many others are of a prudential nature, teaching men to guard againſt inconvenience and loſs from the treachery or the negligence of others. We ſee in them that Solomon, tho' a king, was well acquainted with common life, that in his time human nature was the very ſame that it is at this day, and that the ſame vices were as common among the Iſraelites as among other nations. The caution in this precept is againſt becoming ſurety for money leant by a friend to a ſtranger, in which caſe the friend might not be able to pay, and the ſtranger might have no compaſſion.

11. As a *poſt*, or *ſwift meſſenger*, not merely as a *traveller*.

13. This muſt be a deſcription of a very low character, or a number of ſuch perſons as can give hints to one another by ſigns unknown to others.

16. This manner of expreſſion occurs in the ſayings of Agur, Ch. 30. It was, no doubt, thought very ſtriking.

31. By the laws of Moſes a thief was to reſtore five oxen

oxen for one, and four ſheep for one. In this place, therefore, the phraſe *seven times* muſt mean *many times*.

Ch. VII. 6. This is a very intereſting and inſtructive account of the arts of an adultreſs.

17. Inſtead of *aloes* it ſhould probably be the ſandal wood, as obſerved before.

22. There is a beautiful gradation in theſe images. He firſt goes as an ox to the ſlaughter, that is with reluctance; then as a hart boundeth unto the toils (for ſo it ought to be rendered) that is inconſiderately, and then as a bird into a ſnare, with all the rapidity of flight.

Ch. VIII. This chapter contains a beautiful perſonification of wiſdom, as ſpeaking to men, and giving them good advice.

12. We ſee here the indiſcriminate uſe of the word wiſdom in this book. It ſignifies every excellence of the underſtanding, as well as of the heart.

22. This is a deſcription of wiſdom as employed by God in the creation of the world, and the formation of man.

32. If wiſdom was of ſo great account with God, it ought to be attended to by man.

Ch. IX. This is a more extended perſonification of wiſdom.

3. It is cuſtomary in the Eaſt to ſend women to invite perſons to entertainments.

12. If he acted wiſely it was for our advantage, not that of his adviſer. Alſo his neglect of advice was wholly at his own riſk.

12 After

After this verſe inſert the three following from the LXX, and other verſions.

He that trusteth in falshood feedeth the winds. He also pursueth the birds of the air.

He forsaketh the way of his own vineyard, and forgetteth the path to his field;

That he may wander through desolate and parched places, where there is no water to quench his thrist, and he gathereth with his hands unprofitableness.

13. Having perſonified wiſdom in giving men good advice, he introduces a proſtitute ſeducing men to their ruin.

Ch. X. There was not much regular connection in the contents of the preceding chapter, but the ſayings that follow are ſtill more miſcellaneous, and more properly *proverbs*, or ſhort ſentences, intended to convey an important meaning in a few words.

7. Having mentioned what a man will ſuffer in his character after death, it might have been expected that ſome hint would have been given of what would befal him in another ſtate.

10. To *wink with the eye* is always characteriſtic of fraud.

——*But he that freely reproveth maketh safety.* SYR. AR. The preſent Hebrew is copied from v. 8.

16. Here the word *sin*, ſeems to be uſed for *ſuffering*, as the puniſhment of ſin.

Ch. XI. 2. There are more admonitions againſt pride not only in this book of Proverbs, and the Pſalms, but in the New Teſtament, than againſt any other particular vice. Pride leads a man to deſpiſe all inſtruction and

on and advice, and even to ſet himſelf up againſt God; whereas humility is teachable. A humble man is thankful for inſtruction, and will never diſobey the known will of God.

4. This day of wrath probably means ſome judgment inflicted by God.

The cuſtom of ſhaking hands on making any engagement, or taking an oath, is common in the Eaſt as well as with us; and to this there ſeems to be an alluſion here.

22. This is a very apt compariſon. A jewel is no ornament to a hog, nor is beauty to a woman deſtitute of virtue and honour. Here is an alluſion to the cuſtom of wearing jewels at the noſe, which is perforated for the purpoſe, generally through the left noſtril.

31. The diſpenſation of good and evil is ſo evidently promiſcuous in this life, that I am inclined to think that the promiſes of the *inherritance of the earth* to the righteous by Solomon, David, and others, who at the ſame time complain of the proſperity of the wicked, muſt have a reference to a future ſtate of the earth when the diſtribution of good and evil will be more equal than it is at preſent.

Ch. XII. 10. A good man is kind to his cattle, but the wicked are cruel even to men.

12. The word that is here tranſlated *net*, may be derived from another root which ſignifies *fortress*. The meaning may be that the wicked hope for ſecurity in their courſes, but cannot find it, which the righteous do.

Ch.

Ch. XIII. 8. A rich man taken captive may redeem himſelf, but a poor man in the ſame circumſtances muſt bear whatever is impoſed upon him.

20. This is one of the moſt important of all precepts. So the apoſtle ſays, *Evil communications corrupt good manners*; and it is commonly ſaid that a man may be known by the company that he keeps.

23. *There is much food in the tillage of rulers, but it happeneth that it is destroyed;* that is, where there is great abundance, there is generally great waſte. Dut.

Ch. XIV. 1. Women have more to do, and have more influence, in the family in Eaſtern countries than many perſons imagine. This will appear from what is ſaid of a good wife in the laſt chapter of this book. It is only in the harams of the rich and luxurious that women have nothing to do, and are merely ſubſervient to the pleaſure of men.

22. After this verſe the antient verſions add, *They that do evil know neither mercy nor truth; but mercy and truth are with them that do good.*

23. This book contains many excellent precepts in favour of induſtry, and this is one of them. The labour of the hands is uſeful, but that of the lips only, or a talkative diſpoſition, is the characteriſtic of an idle man, and leads to poverty.

24. The Chaldee has, *The ornament of a fool is his folly*, that is wiſdom leads to riches, but folly to nothing but more folly.

32. This verſe is variouſly rendered in the antient verſions, but none of them give any idea of the righteous having hope in a ſtate after death. The meaning probably

probably is, that the righteous may hope to eſcape in the moſt imminent danger of death.

Ch. XV. 3. This is a ſentiment that could not be known to any heathen. See alſo v. 11.

8. The Hebrew religion was far from conſiſting in mere ceremonies, like that of the heathens. That nothing could ſupply the place of moral virtue, is the language of all the prophets.

24. This may be rendered, *the thoughts of the wise are in the way of life.*

Ch. XVI. 1. This may be rendered, *The devise of the heart is from man, but the answer of the tongue is from the Lord;* and the meaning may be, that whatever man may intend, nothing can be done but what God permits: This is more fully expreſſed v. 9.

4. *The Lord disposeth all things in a suitable manner, and the wicked to the day of wrath. Gale's Sermons.*

7. Even vice is made ſubſervient to the purpoſes of providence, as was the obſtinacy of Pharaoh.

38. This is agreeable to the doctrine of a particular and unuſual providence, directing things ſeemingly the moſt caſual.

Ch. XVII. 1. Feaſts were generally made on occaſion of peace offerings.

2. Slaves were often well treated by the antients, and even had the confidence of their maſters, ſo as to be intruſted with the conduct of the moſt important affairs. It was a ſlave that Abraham ſent to get a wife for his ſon, and Joſeph had full authority in the houſe of his maſter Potiphar.

14. A ſmall breach in a dam may ſeem to be of little conſequence, but a conſtant current of the water widens it, till all the water run out.

19. To *exalt the gate*, or build it high with towers over it, is an argument of pride and oſtentation.

Ch. XVIII, 1. This may be rendered, *the ſtudious man ſeeketh that which is deſirable, and intermeddleth with all wiſdom.*

2 He takes no pleaſure but in oſtentatious talking.

16. No perſon of conſequence in the Eaſt is approached without a preſent.

20. Prudence in diſcourſe is the way to proſper in the world.

Ch. XIX. 17. There are many precepts in the ſcriptures recommending charity. This is one of the moſt forcible. Whatever is given to the poor is only lent to one who is abundantly able to repay it.

24. This ſhould be rendered a ſlothful man putteth his hand into the diſh; alluding to the cuſtom of not uſing knives or forks, but of the fingers only, in the Eaſt.

Ch. XX. 14. Many of theſe proverbs are not precepts, but ſenſible obſervations on the common conduct of life, and on the different characters and purſuits of men; and they ſhew that human nature has been the ſame in all ages and all countries.

16. Lend nothing but on the beſt ſecurity to a perſon who is ſo imprudent as to be ſurety for a ſtranger, and eſpecially a common proſtitute.

24. Since the providence of God overrules all things, the ultimate conſequences of men's actions are known

known to God only; men often intending one thing, and God another.

25. Men ſhould not take what has been devoted to God, or endeavour to evade the vows they have made.

26. To bring the wheel over men is an alluſion to one of the antient methods of threſhing, by a wheel with teeth in it, which ſeparates the corn from the ſtraw.

30. Severe blows, which even leave ſcars, may ſometimes be neceſſary to correct obſtinate perſons.

Ch. XXI. 1 How juſt was Solomon's idea of the univerſal providence of God, in directing all the reſolutions of princes, and conſequently all the revolutions of ſtates, to anſwer his purpoſes.

3. This is another evidence of the excellent moral tendency of the Hebrew religion. See alſo v. 27.

4. Durell tranſlates this, *He that has a high look has also a proud heart, and the light of the wicked is sinful.*

6. He dealeth falſely who getteth treaſure by ſlander. The vain man is driven into the ſnare of death. So the LXX &c.

8. The meaning is that the way of a man loaded with any thing (as with crimes in this caſe) is unſteady, not being able to ſupport the weight, but the upright walk ſteadily.

17. Eating bread dipped in oil is rekoned delicious in the Eaſt, but it is of courſe expenſive.

31. There is a regard to God and his providence in theſe advices which we never find in the writings of heathens.

Ch. XXII.

Ch. XXII. 8. *He shall be consumed by a rod of his own*, that is the miſchief he intended for others will come on himſelf.

13. A lion in the ſtreets of a city would be very extraordinary indeed; but nothing is too abſurd for an excuſe to an idle man.

17. From this verſe the ſtyle of the work changes to what it was in the beginning of the book. It is a more regular compoſition than the intermediate part.

Ch. XXIII. 2. There is much uncertainty in the rendering of this verſe. The antient verſions have, *For thou muſt prepare the same*, that is, when thou inviteſt him in return.

4. Court not the rich man, but in thy prudence avoid him.

6. The dread of miſchief from an evil or malignant eye was common in all antient nations. But it ſeems only to mean an envious or covetous perſon.

18. That thy latter end may be proſperous.

20. Fleſh meat is but rarely eaten in hot countries.

35. This deſcribes the ſtupid conduct, and abſurd ſpeeches, of a drunken man.

Ch. XXIV. 7. In the gate means in a court of judicature, where the wiſe only are attended to.

17. This precept borders on that univerſal benevolence inculcated by our Saviour, who exhorts us to love our enemies, and to do good to them that hate us and perſecute us.

27. Be ſure you be fully prepared for every thing you undertake.

Ch. XXV. The preceding ſayings of Solomon muſt have been reduced to the form in which they now are, before the time of Hezekiah, probably ſoon after the death of Solomon; for there is too little uniformity in the compoſition to have been finiſhed by the author. But other ſayings of Solomon had probably been collected by different perſons, or had been left in a ſtill more unconnected ſtate by Solomon himſelf; and Hezekiah, having acceſs to them, thought proper to have them added to the reſt. They are as uſeful, and as intelligible, as any of the others.

1. The works and providence of God appear more wonderful from their being inſcrutable to us; but the meaſures of civil magiſtrates ought to be perfectly intelligible to all perſons. If they give any ſentence, it ought to be after the moſt diligent inquiry into the merits of the caſe.

7. The clauſe *whom thine eyes have seen* is out of its place, and perhaps ought to begin the ninth verſe thus, *Speak what thy eyes have seen, and discover not a secret to another.* In this caſe the firſt part of verſe 9. ſhould be connected with the preceding by the particle *but.*

11. By *apples of gold* we are probably to underſtand *oranges*, or *citrons*, which have the colour of gold. Theſe preſented in veſſels of ſilver would have a pleaſing appearance.

16. This is a leſſon of moderation in all our gratifications and purſuits.

20. The cuſtom of cooling liquors with ice, or ſnow, was uſual in the Eaſt, as well as in Greece and Italy.

This is not our nitre, but an alkaline earth, called by

by the antients *natron*, on which if vinegar, or any acid, be poured, an effervescence will be produced.

22. The revenge of our wrongs should be left to God, who can do it more effectually, as well as more justly, than we should do it ourselves.

Ch. XXVI. 1. These things are very unreasonable.

2. Imprecations on no just ground need not to be regarded, any more than the flight of a bird. The heathens laid great stress on solemn curses, pronounced by persons invested with a sacred character. Of this we have an example in Balak king of Moab hiring Balaam to curse the Israelites.

4. To talk like a fool is to be a fool; and yet it may be proper to check the folly of others. Here the phrase *according to his folly*, is, no doubt, to be understood in two different senses, as many other words and phrases in other languages are; and in this proverbial manner of speaking, it might be thought a beauty in the style.

8. It will not remain long. It probably means a *precious stone*, which it would be extreme folly to put into a sling, like a common stone.

9. Fools will not make a right application of parables, but will be in danger of exposing themselves by them.

13. This occurred before, Ch. xxii, 13,

22. The punishment of pounding in a mortar is actually practised in Turkey. The *Ulemah*, or *lawyers*, cannot legally be put to death in any other way. *Fragments*, p. 55.

23. As refined silver spread over a potsherd, so are ardent or flattering lips with a wicked heart.

Ch. XXVII. 21. It will appear by the manner in which men hear themſelves praiſed whether they deſerve it or not, whether they be modeſt or vain.

24. No inheritance is ſo much to be depended upon as the induſtrious attendance to a man's huſbandry, which was almoſt the only occupation of the Iſraelites.

Ch. XXVIII. 2. This probably alludes to a ſtate of civil war.

3. The more needy a man has been, the more rapacious he will generally be. It is frequently found that perſons raiſed from a low and abject ſtate, behave the worſt in proſperity, with more inſolence than perſons brought up in affluence.

12. When the wicked are in power, good men endeavour to conceal themſelves.

Ch. XXIX. 9. Whether he reply to him ſeriouſly, or jocoſely, he will find it to be equally to no purpoſe.

13. The poor and his oppreſſor meet together. The Lord has his eye upon them both, and they will both appear before his tribunal.

18. Where there is no prophet to inſtruct the people.

19. It may be rendered, *when, tho' he understands, he will not answer*. In this caſe words cannot have any effect.

21. This verſe is variouſly rendered. The LXX has, *He that is delicately brought up from a child shall be a servant, and shall grieve for himself at the last.*

Ch. XXX. This chapter contains the ſayings of ſome perſon of the name of Agur, addreſſed to two perſons who were probably his diſciples, but who he or they were is unknown.

1 Here

1. Here the word *prophecy* ſignifies any ſerious and uſeful ſaying.

4. This ſeems to be a modeſt apology for his ignorance, when he had been interrogated concerning God and his works.

8. This alludes to the cuſtom of giving ſervants a ſupply of food for the day. The ſame is alluded to in the Lord's prayer. It was commonly given in the evening for the uſe of the next day.

9. Perhaps his pupils had requeſted to be informed concerning the proper ſubjects of prayer, and this is in the form of a prayer, and a moſt judicious and excellent one.

10. This muſt be intended not to aggravate the condition of a ſlave by ſpeaking of his faults to his maſter, their caſe being generally hard enough.

16. The leech will fill itſelf with blood till it throws it up again, the earth receives all the rain that falls upon it, and in hot climates there is never more than is wanted; the grave receives all the dead; and of the eager deſire to have children in the Eaſtern countries we have many inſtances in the ſcripture hiſtory, but this may be rendered the *ravenous Gier eagle.*

19. The Syriac has *the ways of a man in his youth*, who for ſtrength and agility is as diſtinguiſhed as the eagle for his power of flight.

23. In all theſe caſes power acquired by perſons void of underſtanding is ſure to be abuſed.

26. This is the *Ashkoko* that lives among the rocks deſcribed by Mr. Bruce.

28. Inſtead of *ſpider* it ſhould be a *ſmall lizard.*

Ch. XXXI. 1. It is very ingeniouſly conjectured that inſtead of *the words of king Lemuel*, concerning whom nothing at all is known, the original reading was *the words of his mother to the king*; and the ſubject and ſtyle of addreſs thro' the whole greatly favours the conjecture. Who was the king, or who the mother, is uncertain. It might be Bathſheba and Solomon.

10. This is a fine deſcription of a good wife, agreeable to the manners of the Eaſt in primitive times.

15. She gives taſks to her maids.

16. This was not a woman ſhut up in a haram, and who had no power or influence in the affairs of the family.

21. With double garments.

25. She has no dread of the time to come.

30. *Graceſulness* is deceitful, a word intended to be ſynonymous to *beauty* in the next clauſe.

NOTES ON THE BOOK OF

ECCLESIASTES.

THIS book is evidently the compoſition of Solomon, and muſt have been written towards the cloſe of his life, when he had ſeen and obſerved much, and, after having had the enjoyment of every thing that he could wiſh, was diſapppointed and unhappy. The arrangement of the ſentiments ſeems to be very irregular, and the ſtate of mind in which the ſeveral parts were compoſed was very different, unleſs ſome things be advanced by way of objection to others, without any notice of a change of ſpeakers. Many of the ſentences in this book are proverbial, and might with propriety have been inſerted in the preceding book. The object of the whole work is evidently to ſhew the vanity of the ordinary purſuits of mankind, in what the true enjoyment of life conſiſts, and the importance of having a conſtant reſpect to God, and the laws that he has preſcribed to us.

Ch. I. 1. This is a general obſervation, which is afterwards illuſtrated by the enumeration of many particulars.

11. There is in theſe verſes an air of diſſatisfaction with the general ſtate of things, that according to their literal meaning cannot be approved, complaining of a dull uniformity in the courſe of nature, and providence. But tho' the changing ſcenes be not new to ſome, they will always be new and intereſting to others.

18. Notwithſtanding this, knowledge, as Lord Bacon obſerved, is power. The more we underſtand of the laws of nature, the more we can avail ourſelves of their operation in procuring the various conveniences of life. And the very inveſtigation of the laws of nature is one of the moſt engaging of all purſuits, and wil afford endleſs ſatisfaction, becauſe to us the ſubject is inexhauſtible.

Ch. II. 11. Such purſuits and enjoyments as are here deſcribed ſoon become inſipid, and a life ſo ſpent is a burden which many perſons, unable to bear, throw off. Of thoſe who deſtroy themſelves few are poor and diſtreſsed, compared to thoſe who ſeem to have every thing that the world can give them.

12. If a king, who has the command of every thing, cannot be happy in theſe enjoyments, how can any other perſon whoſe powers are much inferior.

14. Notwithſtanding the ſuperiority of wiſdom to folly, wiſe men and fools are alike expoſed to the common calamities of life. But tho' no knowledge can guard us againſt all the evils of life, it may ſecure us againſt many of them, and it certainly contributes in a great degree to ſuperior enjoyment.

19. It is certainly a great ſatisfaction to leave the fruits of our labour and ingenuity to thoſe who will value

fue and improve them. But if a man's children ſhould not be of this character, the world in general may derive advantage from what we do. This proſpect, and the immediate benefit we derive from our labours, affords us reaſons enow to look upon them with ſatisfaction.

24. The language of diſſatisfaction is ſtill continued. It being taken for granted that there is nothing better for a man than to enjoy himſelf, without regard to poſterity, it is not in every man's power to do it; but God will grant it to him, or not, as he pleaſes.

25. Of this he had ample experience, having had many ſpecies of enjoyment, and yet had no ſatisfaction in any of them.

26. Every thing depending on the providence of God, to thoſe whom he approves he gives happineſs as well as wiſdom and knowledge; but to the wicked he gives the trouble and anxiety of collecting what they cannot enjoy themſelves, and what will in due time come into the poſſeſſion of better men, which is a vexation to them when they reflect upon it. This is the common interpretation of the paſſage. But as the complaint of every thing being vanity and vexation of ſpirit is adopted by the writer of this book, I do not ſee the propriety of the remark in this place. It may therefore, perhaps be underſtood of the ſinner having the ſatisfaction of diſpoſing at his pleaſure of what he has laboured to acquire, and therefore of enjoying himſelf as much as the righteous man; tho' what he does thus diſpoſe of, and cannot enjoy himſelf, will be given as

God

God, in the courſe of his providence, ſhall direct, and to thoſe whom he will approve.

Ch. III. 1. Having ſhewn the vanity of all the purſuits of men, and that there is nothing new under the ſun, he ſeems to enlarge upon the obſervation; in ſaying that there is a certain period in all things, ſo that the ſame appearances return regularly in their courſe, and will do ſo till the end of time.

9. Theſe things having their certain periods, it muſt be in vain to expect any thing new. We can only have every thing in its proper ſeaſon.

10. This order of things is, no doubt, wiſely ordained by God; but tho' this is open to the obſervation of man, he can never fully comprehend the deſign of God in it.

13. This being the caſe, it is in vain to ſpeculate on the ſubject, and it is our wiſdom to enjoy what is before us.

14. The order of things eſtabliſhed by infinite wiſdom is unchangeable. We muſt, therefore, acquieſce in it, and adore where we cannot underſtand.

15. It is by the appointment of God that all things are ſubject to theſe regular changes, in which whatever has been will come again in its turn.

17. But as there is a time for all things, he concludes that there will be a time when God will diſtinguiſh between the righteous and the wicked; and that after a ſeaſon of vice and oppreſſion, the time for judgment will alſo come.

18. In the mean time there is no apparent difference between

between the condition of man, and that of the brute beaſts.

21. What difference is there between the breath of life in man, and that which animates a beaſt, except that the one breaths upwards, and the other downwards?

22. Since, then, futurity is known only to God; and his ways, and the time of his judging men, are unknown to us, it is beſt for men not to ſpeculate about it, but, doing their duty, thankfully to enjoy what is before them.

It ſeems evident from v. 17. of this chapter, and from ſeveral of the obſervations that are yet to come before us, that Solomon expected a future judgement, tho' he is not explicit on the ſubject. Why elſe does he ſo ſeriouſly inculcate a regard to the commands of God, and the fear of him, and recommend a life of piety and virtue before that of vice and wickedneſs, when by his own confeſſion all things in this world fall alike to all?

Ch. IV. 4. In this life the poor are often oppreſſed by the rich, and the rich and ſucceſsful are envied and hated by others; ſo that there is nothing very deſirable in the condition of either of them.

5. Some perſons reduce themſelves to poverty by their idleneſs.

6. Poverty is preferable to riches acquired with the labour and vexation by which they are ſometimes acquired.

8. But the covetous man, who can neither enjoy his acquiſitions, nor leave them to any perſon for whoſe intereſt

intereſt he feels any concern, acts the moſt abſurdly of all.

12. Having ſhewn the folly of a man labouring to get riches for himſelf only, he ſhews the advantages that men derive from the concurrence of others.

14. The advantage even of royalty is not always great. For unleſs a king be a wiſe man, his condition may be worſe than that of the poor. Some riſe from the loweſt ſtate of affliction, even from a priſon, to that of a king; while ſome who are born to principalities loſe all their poſſeſſions.

16. There is much obſcurity in theſe two verſes, but the object of the writer was to ſhow the infelicity of princes. The meaning may be that the next heir to the crown is more courted than the reigning prince, but that he will be as much neglected in his turn.

Ch. V. The greateſt part of this chapter conſiſts of ſayings which have no apparent connection with the general ſubject of this book, and might as well have been inſerted in that of Proverbs.

1. The Hebrews, as a mark of reverence, attended in the temple with bare feet, as the Mahometans now do in their moſques. Sacred hymns were always ſung during the performance of ſacrifice. To attend to theſe was of more conſequence than the mere buſineſs of ſacrificing, which, unleſs it proceeded from a proper diſpoſition of mind, was of no avail.

2. This is an excellent precept of piety, and could only proceed from more knowledge of God, and a greater reverence for him, than any heathen ever attained to.

6 After

6. After the miſcellaneous obſervations in the preceding chapter, the writer reſumes his complaints of the vanity of the world.

8. This is an obſcure verſe. It muſt have been intended to expreſs the little advantage that wiſe men have over fools; and if a poor man be wiſe, his condition is not inferior to that of any perſon.

9. Preſent enjoyment is better than a ſtate of expectation.

10. Whatever any man may attain to, he is but a man, and therefore a weak dependent being; but the ſenſe is far from being clear.

12. Could men foreſee what would become of their acquiſitions of any kind, they would have little enjoyment of their labours.

Ch. VII. There is an air of melancholy and diſſatisfaction with every thing in this chapter.

4. This, to appearance, is not of a piece with the writer's frequent exhortations to enjoy the preſent moment; but when the ſeemingly oppoſite advices are well underſtood, they are ſufficiently conſiſtent, and ſhew that the deſign of the writer was moral and judicious. Sober and uſeful reflections will be ſuggeſted in the houſe of mourning; and the enjoyment of life, by perſons whoſe minds are thus ſeaſoned, will be temperate and laſting.

7. The ſenſe would be rather better, and more conſiſtent, if by *oppression* be meant *the power of the oppressor*. This power, and the temptation of preſents, to which the great and the powerful are expoſed, corrupt the beſt diſpoſitions.

10 In

10. In the opinion of Solomon mankind and the world in general, did not degenerate, tho' many perſons in his time thought ſo. There is a change in vices as well as in faſhions, and a real degeneracy in ſome periods; but where there is an increaſe of knowledge, it may be preſumed that, upon the whole, there will be improvement in virtue, as well as with reſpect to other things.

11. Wiſdom is as valuable as an inheritance.

14. God grants to all men a ſhare of proſperity and of adverſity, that they may have no cauſe to complain of his proceeding. This is agreeable to the antient verſions.

16. That is, why ſhouldeſt thou be left alone, in conſequence of affecting more wiſdom and virtue than others.

Be not too strict, or severe, in the exercise of justice, neither set up thyself, or be conceited of thy own wisdom. GALE.

18. The frequent recommendation of the fear of God in this book ſhews the excellent moral deſign of the writer, though ſome paſſages have been conſtrued differently.

28. This might be the caſe with the thouſand wives and concubines of Solomon, or he might ſay this in a fit of chagrin and diſappointment; but certainly the moral character of women in general is as good as that of men, and from the habits of domeſtic life they are free from many of the vices to which men are addicted.

29 To

29. To whatever vices men or women are addicted, the fault is not in their maker. Men, as well as the other works of God, are made perfect in their kind.

Ch. VIII. 6 7. The misery of man is great because he cannot foresee what will happen, and therefore cannot guard against it.

9. *A time* is wanting in the LXX and in one MS.

10. And they were perceived in the city. MSS. and LXX.

This is variously rendered in the antient versions. The sense of *the place of the holy* seems quite uncertain. Le Clerc renders it, *They who came from the holy place were soon forgotten in the city in which they had behaved themselves well.*

13. It is evident from this that Solomon believed in a righteous administration of providence, tho' the time of retribution was not in the present life.

14. By *vanity* he means a thing to be complained of, and that staggers men, what he could not easily reconcile to his idea of the wisdom and justice of God, tho' he believed that in time they would be manifest to all.

17. There is something so mysterious in the ways of providence with respect to the treatment of the righteous and the wicked, that they are incomprehensible to man. He therefore concludes that it is best to lay aside all anxiety on the subject, and enjoy what we find of good in life, always fearing God, and doing our duty, waiting for his time of retribution.

Ch. IX. 6. Some suppose that this language, which may be interpreted to favour licentiousness, is that of a li-

a libertine, introduced as a ſpeaker in this place; but it is ſo much of a piece with many other obſervations in this book, that I cannot help thinking it to be Solomon's own language, deſcribing the courſe of providence in this life; but with a reference to a future ſtate, tho' it is not at all times diſtinctly mentioned. His argument in other places neceſſarily requires it. That the dead know not any thing is very conſiſtent with a belief of a reſurrection and day of judgment at a future period.

9——*All the days of thy vanity* are omitted in the LXX, and in ſome MSS, and in others the preceeding clauſe of the ſame ſignification.

18. Theſe obſervations ſhew a diſſatisfaction with the ways of providence in this world, as being incomprehenſible by man; but ſtill here, as in other places, the writer recommends the cultivation of wiſdom and virtue as the beſt for man in all ſituations.

Ch. X. The obſervations in this chapter, and many of thoſe in the next, are of a very miſcellaneous nature, like the Proverbs, and have no relation to the particular object of this book.

1. As ſo ſmall a ſubſtance as a fly will ſpoil a pot of precious ointment, ſo one fooliſh action will greatly injure the character of a man who has acquired a reputation for wiſdom, and who will on that account be more expoſed to obſervation and cenſure.

2. As men generally uſe the right hand to more advantage than they do the left, ſo to have the heart in the right hand may ſignify the good uſe a man makes of his

his understanding, and to have it in the left, may signify the contrary.

7. The sudden elevation of men in a low station is apt to make them insolent. In the East horses are chiefly used for parade in ceremony, and then the rider is attended by many servants who walk.

11. If the serpent bite notwithstanding the inchantment, there is no advantage in the inchanter. So the passage may be rendered.

15. The phrase *to go to the city*, seems to have been a proverbial expression to denote something that was very easy, there being no difficulty in a man's finding his way to a great city.

Ch. XI. 1. This is generally, and properly enough, interpreted of giving to the poor, as what is so given will be found, not to have been thrown away. But it may have been said to encourage commerce and navigation. The former sense, however, is favoured by the next verse.

3. Be liberal as the clouds, which empty themselves upon the earth. The meaning of the next clause is not so obvious. As the rain when fallen cannot be gathered up again, and when a tree falls it is not easily removed, so when a thing is once done, it cannot be undone.

9. Here seems to be a plain reference to a future judgment; and indeed without this the many exhortations to piety in this book would have no foundation.

10. Remove anger and every evil affection from

thy heart. They are indications of a light and weak mind, like that of a child.

Ch. XII. This chapter contains many ſerious and excellent advices, eſpecially to make good uſe of the ſeaſon of youth, with a view to the infirmities of old age. But the deſcription of age in the metaphorical language of this writer, is very difficult to be underſtood.

2. That is while every thing is cheerful, unmixed with ſorrow.

3. This verſe and the following ſeem to have a reference to the various calamities to which men are ſubject, and not a mere deſcription of the infirmities of age. Some of the images ſeem to be deſcriptive of a city diſtreſſed by a plague, which renders it almoſt deſerted. But the meaning of the particular expreſſions is ſo very uncertain, that I ſhall not attempt to explain them.

The word here rendered *deſire* is ſaid to be the *Caper tree*, the fruit of which is uſed as a ſauce to whet the appetite, the failure of which is hereby denoted.

7. Whatever be the meaning of the preceding metaphors, the end of the ſcene is *death*, when man, who was made out of earth, becomes mere earth again, and the breath of life, which was infuſed into it by God, returns to him who gave it. In the pſalms death is denoted by God's *taking away men's breath*. The antients in general conſidered the breath not as a part of the common atmoſphere, but ſomething that was alternately thrown out and drawn into an animal, and which

which intirely eſcaped at death. Hence the endeavour to catch the laſt breath of friends.*

11. There is much difficulty in this verſe. That the words of the wiſe may be compared to *goads*, which ſtimulate men to their duty, or to *nails*, or pins, which are driven deep into the ground, is pretty plain.

12. That is, perhaps, be ſatisfied with the inſtruction which you will find in theſe ſayings of mine.

14. If there be any meaning in this language, it ſeems to be very evident that Solomon muſt have believed in a future ſtate of righteous retribution. In this life he frequently acknowledges it was not to be found.

NOTES ON

SOLOMON'S SONG.

THIS book is not doubted to have been written by Solomon, on occaſion of his marriage with the daughter of the king of Egypt. It is the moſt difficult, but, happily, the leaſt important, of all the books in the Jewiſh canon. Indeed, there is nothing to recommend it to a place in ſuch a collection but its being the work of Solomon, ſince there is nothing relating to *religion* in it. All the attempts that have been made to give it a ſpiritual meaning have only ſerved to throw ridicule on thoſe who have undertaken it.

The writer who has thrown the moſt light on this book is Mr. Harmer, in his *Outline of a Commentary* upon it, and him I chiefly follow in theſe Notes, tho' I am far from being ſatisfied with all his ingenious illuſtrations. All the commentators agree that this book is written in dialogues, and that there are at leaſt two ſpeakers, the bride and the bridegroom, as well as a chorus of women. But Mr. Harmer ſuppoſes that there are two choruſes, one of the women accompanying the bride, and the other of thoſe that went to meet

he

her on the part of the bridegroom; and beſides theſe he ſuppoſes that a former and a principal wife, or queen, of Solomon is frequently introduced; and that he had a wife before he married the daughter of Pharoah is evident from the age of his ſon Rehohoam, which ſhews that he was married before the death of his father.

According to the cuſtoms of the Eaſt, how many wives ſoever a man may have; there is one that has privileges above the reſt; and in the royal family ſhe is ſtyled *the queen*, as was Vaſhti and Eſther in the court of the king of Perſia. This Jewiſh queen Mr. Harmer ſuppoſes to have taken umbrage at the introduction of this new wife, as more likely to encroach upon her prerogatives than any other that he might have married. She is, therefore, according to Mr. Harmer, a principal ſpeaker in the poem.

It is the cuſtom in the Eaſt for a company of unmarried women to go in proceſſion to conduct the bride to the houſe of the bridegroom, and they are frequently met by another company attending on the bride, each of them ſinging ſongs in praiſe of the parties. When they arrived at the place prepared for their reception, the bride is preſented in a great variety of rich dreſſes to the bridegroom; after which the marriage is conſummated, and then the bridegroom joins his male friends, who were feaſting, and ſpends the remainder of the night with them.

Ch. I. 2. This poem is ſuppoſed by Mr. Harmer to open with the ſong of the young women who attended

the bride coming from Egypt, and which is continued to the end of the 7th verſe, when they are anſwered by another chorus of women from Jeruſalem, who went to receive her. They are ſuppoſed to ſpeak in her name, which takes ſomething from the ſeeming indelicacy of the firſt expreſſions; but does not, I think, leave it free from very juſt objection; tho' no doubt, nothing of the kind would have been inſerted if it had really ſhocked the ideas of the country.

3. That is, precious as perfumes are, his name was more ſo. She was proud of ſuch an alliance.

4. This ſhould be rendered *the king is bringing me into his chambers*; for ſhe had not at that time entered the royal tent prepared for her reception, which was probably in ſome convenient place of encampment, where the two companies met.

5. This may refer to her complexion having ſuffered by ſo long a journey over burning ſands; and tho' ſhe was thus become black, or tanned, ſhe might be really beautiful, as were the black tents of ſome of the Arabs, and the rich pavillion of Solomon. But the original Egyptians are thought by many to have been properly black, and in other reſpects to have been nearly the ſame with the negroes.

6. *Be not afraid of me.* MSS.

Her mother's children Mr. Harmer ſuppoſes may ſignify her countrymen, who promoted their intereſt by her marriage, at the riſk of her happineſs.

7. This is ſuppoſed to be the laſt part of the ſong of the Egyptian women, inquiring where they were to be received.

8 With

8. With this verſe begins what was ſung by the company of women from Jeruſalem.

9. Theocritus, in a Greek epithalamium, has made uſe of this compariſon, uncouth as it appears to us. He deſcribes the lady as plump and large.

10. Among other oriental ornaments, the face is ſometimes almoſt covered with pearls and jewels.

11. With this verſe Mr. Harmer ſuppoſes the ſongs of the two companies of women to end. What they here propoſe to do was probably to put on her head the royal crown, of which we have here a deſcription.

12. This probably deſcribes the preſentation of the bride to the bridegroom, in order to which ſhe was perfumed, as well as adorned. It ſhould, therefore, probably be rendered until *the king ſit at his table*; this being done before the bridegroom appeared; and inſtead of *at his table* it ſhould be *in his circle*, or accompanied by his friends.

13. This verſe and the following may be a reply of the bride to what precedes, ſignifying the king himſelf will be my perfume. I need no other; and inſtead of *he* ſhall lie, it may be *it* ſhall lie (meaning the box of perfume ſhall lie) between my breaſts, in order to impart its virtues more effectually. For in the Eaſt women wore ſuch boxes ſuſpended from the neck. Or it may mean that the bridegroom would be to her like a veſſel of myrrh, ſuch as was uſually placed in the boſom.

14. Inſtead of *camphire* it is ſuppoſed that the *alhenna* was intended, this plant being cultivated, eſpecially in Egypt, on account of the ſweet ſcent of its flowers.

15. The three laſt verſes of this chapter may contain the converſation of the bridegroom and the bride, previous to their ſetting out for Jeruſalem. The eyes of the bride being compared to thoſe of the *dove* may be intended to expreſs kindneſs and gentleneſs. In general the eyes of oriental beauties are compared to thoſe of the antelope, which are large and black.

16. In this verſe the bride is ſuppoſed to deſcribe the beauty of the place in which they were, by way of modeſt reluctance to proceed any farther. By *bed* is to be underſtood *carpet*.

17. To this the bridegroom replies, that he had a noble palace for her reception in Jeruſalem.

Ch. II. 1. This chapter is ſuppoſed to open with a ſpeech of a former wife to Solomon in the language of humility, comparing herſelf to the moſt common flowers.

2. This is thought to be the ſoothing language of Solomon, in praiſe of her; what ſhe ſaid being in a tone of complaint.

Mr. Harmer ſuppoſed the *eglantine* to be meant by the word here rendered *lilly*. The ſame flower furniſhed an ornament for the temple of Solomon. 1 Kings vii, 19, &c.

3. What is here rendered the *apple* tree ſhould be the *citron*, on the authority of the Chaldee paraphraſe. In this verſe and the following Solomon is ſuppoſed to be abſent, and what is in the preſent tenſe v. 6, may be rendered in the paſt, deſcribing the affectionate manner in which ſhe had been treated by him.

5 The

5. The fainting deſcribed in this verſe is ſuppoſed by Mr. Harmer to proceed from apprehenſion and jealouſy.

7. Theſe words occur three times in this ſong viz. at Ch. iii, 5, and viii, 4.

9. Here the Jewiſh queen is repreſented as being in an arbour made of lattice work, and covered with vines, accompanied by Solomon, who was amuſing himſelf with looking into the garden.

10. This muſt have been in the middle of April Old Style, or before the end of May, when there is no apprehenſion of danger from the dew in the climate of Paleſtine.

13. The roſe tree and the vine bloſſom about the ſame time of the year, probably about the end of April, in Paleſtine; which fixes the time of this marriage.

14. this is the ſoothing language of Solomon to his former queen. Doves frequent rocks in the Eaſt, and the word that is here rendered *stairs* is in Ez. xxxviii, 20, *steep places*; ſo that it probably means the cliffs of rocks.

15. *The foxes* are not in the LXX, nor in ſeveral MSS.

It is probable that they were jackals and not foxes that are here meant. They ſpoiled the garden by trampling on the flowers, and eating ſome of the fruits; and alſo made a great diſturbance by their melancholy howling.

16. This is thought to be a delicate way of ſaying that Solomon cohabited with his other wives.

17. This is thought to be an alluſion to the ſwiftneſs

neſs of a deer when purſued by hawks, which are trained to attack them about the eyes, by which means they often become a more eaſy prey to the hunters, who employ both dogs and hawks for this purpoſe. She invites him to return to her, as, being his proper queen, he was in reaſon bound to do.

Ch. III. 1. This is ſuppoſed to be the language of Solomon's former wife, complaining of his abſence.

2—3. The night in which ſhe miſſes him is ſuppoſed to be that of the feſtival on account of the new marriage, with which ſhe had not been made acquainted.

4. Her being at her mother's houſe ſeems to imply a previous ſeparation, probably on account of jealouſy, having taken offence at this new marriage.

6. This is a deſcription of the approach of the daughter of Pharaoh, perfumed and anointed, in a proper manner to meet the bridegroom.

7. What is here rendered *bed* was probably the *litter*, or *palanquin*, which Solomon had prepared for his bride.

8. Theſe nuptial proceſſions being generally in the night, it was often neceſſary to be attended with armed men, to guard them from the attacks of enemies, who ſometimes laid in wait to interrupt the feſtivity. An inſtance of this kind occurs in the book of Maccabees.

10. This being a deſcription of a royal palanquin, the phraſe *paved with love*, may mean ſentences relating to the paſſion of love embroidered on the carpet, with which the floor and the ſides of it were covered.

It

It is cuſtomary with the Mahometans to ornament their houſes in this manner.

Ch. IV. 1. From this verſe to the 11th is ſuppoſed to be the ſong of the women from Jeruſalem, marching before the bride, as ſhe was conveyed to the palace of Solomon. Bochart explains this of the hair of the eaſtern goats, which is of a moſt delicate ſilky ſoftneſs, and of a dark brown colour.

3. The word here tranſlated *temples* is by the LXX more properly rendered *cheeks*, the pomegranate reſembling a beautiful one.

8. The places here mentioned are too remote from the ſcene of the tranſaction to be underſtood of the places where the bride actually was, or had been; but muſt be underſtood in ſome figurative ſenſe, as places of known danger. He therefore ſays that ſhe ſhould avoid every place in which he was not; but that with him ſhe would find protection and ſafety. Mr. Harmer ſuppoſes that the verſes before this were ſung before the marriage, but that this and the following were recited after it.

9. This is thought to deſcribe the graceful modeſty of the bride, in turning her face from the bridegroom; ſo that he had a view of no more than one half of her face. Tertullian mentions a cuſtom of women, in converſation, uncovering only one eye when they wore veils. Niehbuhr mentions the ſame cuſtom as uſual in Arabia.

12. This is ſuppoſed to be a delicate way of ſaying that he found his bride to be a virgin.

14 The

14. The trees here mentioned ſays Mr. Harmer p. 394, are all of the frankincenſe kind, the myrrh kind, and the aloes kind; and do not, he ſays, trees of the aloes kind mean trees whoſe wood when burned give a very fragrant ſcent, thoſe of the frankincenſe kind thoſe that produce gums, which when thrown upon coals make a delicious ſmoke; and thoſe of the myrrh kind ſuch as yield odoriferous liquids or balſams; and do not the chief ſpices that are mentioned afterwards mean all aromatic flowering herbs and ſhrubs? But as was obſerved, the aloe ſhould be the ſandal wood.

15. Is there not, ſays Mr. Harmer, p. 299, a gradation in this verſe. Doth not the term tranſlated a *fountain of gardens*, mean a ciſtern, or other receptacle of rain water, the well of living waters a ſpring of water, and ſtreams from Lebanon water in the greateſt abundance?

Ch. V. 1. With a very ſlight alteration, this will be the addreſs of the bridegroom to his friends after the conſummation of the marriage; ſaying he had been in the garden of his ſpouſe, and inviting them to rejoice with him.

2. Here it is ſuppoſed the poem returns to the former queen, repreſenting Solomon as at the door of her mother's houſe, endeavouring to procure a reconciliation. For as ſhe had failed in her endeavour to prevent the marriage with the daughter of Pharaoh, ſhe had returned to her mother.

3. This is ſuppoſed to be a trifling excuſe for not admitting him, her reſentment ſtill continuing.

Y Going

7. Going from her mother's houſe in purſuit of Solomon, after repenting of her treatment of him, ſhe is met by the watchmen; who, not knowing her, treat her rudely.

8. This verſe may deſcribe the events of the next morning; for in the Eaſt women may freely walk the ſtreets in the day time, but not in the night. Other women now join her in ſeeking her huſband.

11. The meaning may be, that his head was more beautiful than that of other men, as gold is more precious than other metals.

12. The eyes of the doves of Syria, eſpecially thoſe of the carrier are pecularly beautiful.

13. *Spices* probably here means *roſes*, to which the colour of the cheeks is uſually compared; but the word *bed* ſhould rather be rendered *furrow*, or ſuch a trench as is made in the Eaſtern gardens to convey water to particular trees or beds. So the ſame word is rendered in Ez. vii, 10; and inſtead of *lilies* it ſhould be *roſes* the fragrance of which was always moſt admired.

14. It is very uncertain what precious ſtone is meant here. In the Hebrew it is the ſtone of Tarſhiſh; being probably brought from that country.

15. By *his belly* is not to be underſtood any part of his naked body, but his *robe* with which it was covered. Alſo the deſcription of his legs muſt be that of the dreſs which covered them, denoting that his ſandals were bound with golden ribbons. By his hands being as golden rings ſet with beryls, muſt be underſtood that bracelets ſet with jewels were on his wriſts.

Ch.

Ch. VI. 1. The former queen is now in purſuit of the bridegroom, accompanied by other women.

2. This is ſuppoſed to refer to Solomon's cohabiting with his other wives.

3. In this ſhe expreſſes her claim to his particular affection, notwithſtanding his dereliction of her.

4. Here the ſcene is ſuppoſed to change to the Egyptian princeſs, and for *terrible* it ſhould be *dazzling*.

5. It is evident from this, that Solomon had ſeveral wives, as well as concubines, at the time of his marrying the daughter of Pharaoh.

10. This is ſuppoſed to expreſs Solomon's ſurprize on the appearance of a perſon in the garden, in a ſplendid dreſs, whoſe coming he did not expect. Here then the Jewiſh queen is again introduced.

11. This is thought to be ſaid by Solomon with a forbidding air, which diſconcerted the queen, and made her turn back. The nuts here mentioned were probably walnuts, the walnut tree being much eſteemed in the Eaſt both for its fruit and its ſhade.

13. Mr. Harmer thinks p. 325, that this repreſents a perſon not being able to ſtand an interview which had been meditated, and conſequently muſt be attributed to the Jewiſh queen, who propoſed going to meet her lord whom ſhe had treated in an inſufferably rude manner; and might, therefore, well feel her heart fail her according to the eleventh verſe, and cauſe her to hurry back with precipitation, and with a pace like that of a chariot drawn furiouſly. Does not the laſt clauſe of this verſe, he ſays, deſcribe the amicable junction

junction of two friendly companies, rather than the conflict of two armies?

The word *Shulamith* may from its derivation, signify an *inhabitant of Jerusalem*, or *the wife of Solomon*.

Ch. VII. 1. 2. This chapter opens with a deſcription of the dreſs of the Jewiſh queen. What is here aukwardly rendered the *joints of the thighs*, means the dreſs of that part of her body which was faſtened with a jewel in the form of a round goblet, or cup, ſo formed as to appear full of liquor; which might be effected by a proper diſpoſition of precious ſtones.

5. According to the verſion of Houbigant, this ſhould be *the hair of thy head is like the purple of the king faſtened from the cieling*, that is, like the purple curtains, which hang in magnificent feſtoons from the ceiling of the palace; or perhaps from the throne of Solomon, ſhading and ornamenting his head in a graceful manner. His being *held in the galleries* may ſignify the attention of Solomon fixed upon the queen with pleaſure, as obſerved by the courtiers, who wiſhed to bring about a reconciliation between them.

7. The palm tree is remarkable for its height and ſtraitneſs; and it ſeems to have had ſome peculiar relation to Judea, being ſtamped on the Roman coins which repreſent that province.

8. This language of Solomon ſufficiently intimates his purpoſe not to caſt her off, but to treat her as his favourite wife.

10. This is language of joy and exultation on the favourable ſentiments of Solomon towards her, but ſhe ſeems to deſire that it might be ſhewn in ſome country

try retirement, and not in the preſence of the Egyptian queen.

12. From this it appears that the ſcene of this tranſaction was in the latter end of April.

13. The mention of *mandrakes* may intimate that if ſhe could prevail upon her huſband to withdraw with her to the country ſeat, ſhe might bring him a ſon; this plant, tho' of an unpleaſant ſmell, being thought favourable to conception; for which purpoſe it was put under the bed.

Ch. VIII. 1. This chapter is thought to open with a complaint of the Jewiſh queen, who conſidered herſelf as deſpiſed on account of the preference given to Pharaoh's dauhgter.

2. Chardin ſays that much wine is ſtill made from the juice of pomgranates in the Eaſt.

They should not despise thee. MSS.

4. This is the third time that this language occurs in the poem.

5. This is thought to expreſs her anxiety about the arrival of the Egyptian bride; and the latter part of the verſe may repreſent Solomon reminding her of of the favour he had always ſhewn her, and that he had pledged himſelf to her mother that he would never do any thing that could give her any anxiety or diſtreſs. For it ought to have been rendered *her mother that bare her received a pledge for her.*

6. Still, however, ſhe expreſſes her jealouſy of the new queen, and enlarges on the miſery which that paſſion occaſions.

8. Theſe are ſuppoſed to be the words of the Jewiſh queen

queen, reſpecting the Egyptian princeſs; as, in her opinion, too young to be married, and aſking in what manner ſhe was to be treated, when her rank ſhould be ſettled, and when, of courſe, ſhe would be much ſpoken of.

9. This is ſuppoſed to be the reply of Solomon, ſaying, in figurative language, that the Egyptian princeſs was to be treated in the moſt diſtinguiſhed manner. *Is she not a wall*, for ſo it may be rendered, *We will build upon her a palace of silver. Is she not a door. We will inclose her with boards of cedar.* She is compared to *a wall*, as Solomon's marrying her was a guard and defence to his country to the South, and it was *a door*, as it opened to a freer communication with Egypt.

10. 11. Here the Egyptian princeſs is introduced as ſaying, I am, indeed a wall to Iſrael. My breaſts are likewiſe grown, like the towers of a wall; and not unmarriageble. Large breaſts, and corpulency in general are much admired in the Eaſt.

11. 12. This *Baal hammon* was probably a place in which Solomon had a vineyard; but this princeſs ſpeaks of the poſſeſſions ſhe brought to Solomon as of equal value to him.

13. This again is thought by Mr. Harmer to be the ſpeech of the Jewiſh queen, ſaying that every perſon was liſtening to what he would ſay. Let me, therefore, have your final anſwer.

14. In this Solomon is thought to expreſs his reſolution to keep her at ſome diſtance, but not to renounce his relation to her as his principal wife. In this Mr. Harmer thinks that ſome hope is expreſſed, that the

breach might be made up hereafter, founded on the gentleneſs with which he treated her. But the whole of this interpretation appears to me extremely uncertain. Too much of it conſiſts of mere conjecture.

NOTES ON THE BOOK OF

ISAIAH.

ISAIAH is generally thought to have been of the royal family of Judah. That he was of great conſideration appears from his being conſulted by Hezekiah on the invaſion of Sennacherib. He muſt have exerciſed the prophetical office about ſixty years, from the laſt of Uzziah to the end of that of Hezekiah; and there is a Jewiſh tradition, not at all improbable, that he was put to death in the reign of Manaſſeh by being ſawn between two boards; and to this it is thought that Paul alludes when he ſays of ſome of the antient worthies, Heb. xi, 37, that *they were ſawn aſunder.*

There is more of the ſublime in the writings of Iſaiah, than in thoſe of any other of the prophets, and he dwells

ſwells more than any of them on the great and animating ſubject of the flouriſhing and happy ſtate of the Hebrew nation in the latter days; tho', like all the other prophets, he did not fail to inveigh againſt the degeneracy of the age in which he lived, exhorting to repentance and reformation, in order to prevent, or alleviate, the judgments with which they were threatened. His miſſion alſo extended to the neighbouring nations, whoſe fates he predicted.

Ch. I. 1. The prophet begins his book with a complaint of the degeneracy of his countrymen notwithſtanding the great things that God had done for them.

7. This was probably delivered either towards the end of the reign of Jotham, when it is ſaid, 2 Kings xv, 27, that *God sent against Judah Rezin king of Syria, and Pekah king of Israel*, or in the beginning of the reign of Ahaz, when the country, beſides being ravaged by the Syrians, and Iſraelites, ſuffered by the invaſion of the Philiſtines and Edomites. 2 Chron. xxviii, 17.

8. To preſerve their fruit from the jackals and foxes, they had temporary booths, which made but a mean appearance in their gardens.

10. Having mentioned the caſe of Sodom and Gomorrah, the prophet, by a bold figure of ſpeech, addreſſeth his countrymen by the appellation of the people of Gomorrah.

11. This is a moſt animated exhortation to the practice of ſubſtantial virtue, expreſſing in the ſtrongeſt terms the inſignificance of the ritual part of religion without it. Such ſentiments are frequent in the ſcrip-

tures, but nothing like them is found in the writings of the heathens.

22. As wine was adulterated, and its quality debaſed, by mixing it with water; ſo had the Iſraelites loſt their former virtue, and were become degenerate. In the Eaſt wine is generally drunk pure, and water taken by itſelf. When mention is made of *mixed wines* in the ſcriptures, it is to be underſtood of wine in which ſpices, and other ingredients to make it more intoxicating, are mixed with it.

24. This a general prediction of the calamity that would befal the nation for their degeneracy, and of the happineſs that was reſerved for them in ſome future period, on both of which, but eſpecially the latter, he enlarges in the courſe of this book.

25 By the word rendered *tin* Biſhop Lowth ſuppoſes *alloy* in general to be meant.

29. The heathens had groves of ſhady trees near their temples. Theſe the Iſraelites were expreſsly ordered to cut down; but when they relapſed into idolatry they made uſe of the ſame; and in theſe ſacred groves all the abominations that were countenanced by the heathen religions were committed. Here they are apprized that they would ſuffer for their addictedneſs to this mode of worſhip, when they themſelves would be made to reſemble theſe trees ſtripped of their leaves, and gardens without water, their country being in a ſtate of deſolation. In the hot Eaſtern climates nothing is more coveted than gardens planted with ſhady trees, and well watered. Biſhop Lowth, ſuppoſing with great probability

probability that an *evergreen* was intended by the word here rendered *oaks*, thinks that it was the *ilex*.

31. Neither their own power, nor that of the gods they ſerved, would avail them againſt the anger of the Almighty. The ſtrong men among them would be like flax, and their idolatrous rites as fire, which would be the means of conſuming them. Nothing is more eaſily fired, or burns with greater fierceneſs, than dry flax.

Ch. II. 1. This chapter and the two following relate to one ſubject, and it is the great burden of all Iſaiah's prophecies, viz. the future proſperous ſtate of his nation, and the calamity that would precede it on account of their depravity. They were probably delivered in a ſeaſon of outward proſperity, as in the time of Jotham, and before the calamity that befel the country afterwards.

Theſe three verſes are nearly the ſame with a paſſage in Micah Ch. iv. 1, &c. which of theſe prophets borrowed from the other is not certain, as they were cotemporaries. It was probably a well known, as it was a favourite, prediction. It is, indeed, of the moſt intereſting nature, announcing a ſtate of univerſal peace, and the preheminence of the Iſraelites to all other nations, as their inſtructors in religion. Nothing farther is intimated in this place.

6. The object of a great part of the heathen religion was to pry into futurity by various modes of divination, and it ſhould ſeem, from this paſſage, that many of the Iſraelites intermarried with idolatrous nations. As Ahab married Jezebel, a daughter of the king of Tyre.

7. This circumſtance indicates a ſeaſon of peace and great proſperity. The kings of Iſrael were particularly forbidden to multiply horſes, and yet this was done by Solomon, and alſo by Uzziah.

8. Tho' both Uzziah and Jotham ſuppreſſed idolatry, it was, no doubt, practiſed by many in private, eſpecially, as it had been countenanced by ſome of the former kings.

10. The clauſe *when he ſhall arise to ſtrike the earth with terror* is added in this place from the antient verſions. It occurs again v. 19. It appears to me to announce great convulſions, not in the land of Paleſtine only, but in many parts of the world, agreeably to many other prophecies, as that of Haggai ii, 2. *I will ſhake all nations.*

16. From this highly figurative deſcription we are led to expect the overthrow of all the great powers of the world, the maritime ones as well as others.

21. The effect of theſe convulſions will be an univerſal conviction of the truth of religion, and an end of all the forms of falſe worſhip.

22. This verſe is not in the LXX, and is probably an interpolation. C.

Ch. III. 3. This ſeems to be a prophecy of the total diſſolution of the Hebrew government, but no particular time is mentioned. It was fulfilled in the Babyloniſh Captivity, and the ſubjection of the nation to the Perſians, Greeks, and Romans, afterwards.

4. This was fulfilled in the weak and wicked princes who reigned after Hezekiah.

7. So low would be the ſtate of the Hebrew nation, that no perſon would be found who would undertake to be their prince; none being able to ſupport the expence of that dignity. This does not appear to have been fulfilled literally; but the affairs of the Jews have now for many centuries been much lower than this circumſtance implies; being without any thought of a prince of their own nation, and oppreſſed by all other nations.

10. The reading in the Hebrew is probably corrupted. The ſenſe here given is agreeable to the antient verſions as they ſtood ſoon after the time of Chriſt. If it be right, it ſeems to be an alluſion to the character of Jeſus, emphatically called *the juſt one*, in three paſſages of the New Teſtament, Acts, iii, 14, vii, 5. James, v, 6. very probably from this paſſage being ſuppoſed to relate to him.

16. Here is an enumeration of ſeveral ornaments uſed by women in the Eaſt, in order to exhibit a contraſt between the appearance they made in the time of the prophet, and that which they would make afterwards. All the articles here enumerated that we can underſtand, are in uſe in ſome parts of the Eaſt at this day. The painting of the eyes is the putting a fine powder of lead ore between the eye laſhes upon the ball of the eye. The noſe is perforated for the hanging of an ornament on the upper lip, and rings or chains, that make a noiſe when they walk, are faſtened to the ancles. Inſtead of theſe and other ornaments, and the effeminate life led by thoſe who wore them, they would experience a dreadful reverſe when they would come under the power of their enemies. Then many of them,

without any regard to diſtinction of ſex, would be driven in crouds from their own country to a diſtant one, and often quite naked, than which nothing is more opprobious and offenſive, even to men, in the Eaſt, and infinitely ſo to women, who never appear without veils, except to their neareſt relations.

22. Mr. Bruce ſays that in Abyſſinia they curl their hair with a wooden ſtick, by which they lay hold of the locks, and twiſt them into what forms they pleaſe. Such were probably the *criſping pins* here mentioned.

24 Great uſe was made of delicate and coſtly perfumes, which they applied after bathing. This we ſee in the hiſtory of Eſther. Inſtead of this their bodies would be covered with filthy ulcers, than which nothing was deemed more loathſome.

26. Sitting on the ground, with the eyes fixed upon it is the poſture by which deep grief is repreſented in ſome oriental medals. Sometimes they not only ſat on the bare ground, but on aſhes, or a dunghill. They alſo threw aſhes and earth on their heads, to expreſs ſorrow.

Ch. IV. 1. So great would be the deſtruction of men, that many women would be content to have one huſband, and without claiming the rights of wives, merely that they might not lie under the reproach of living ſingle. And, contrary to the natural modeſty of the ſex, they would even uſe importunity to be taken for wives. Here the prophet announces a ſtate of great proſperity and glory for the few who would eſcape the preceding calamity; and as a foundation for this, they would

would be thoroughly reformed from the vices which had brought the wrath of God upon them.

2. Tho' the *tree*, which repreſents the nation, would be in a great meaſure deſtroyed, a *root*, or a *branch*, would remain, from which it would revive. It does not appear that in this place any ſingle perſon is intended by the *root*, but the nation in general. Afterwards we find mention made of *a branch from the ſtock of Jeſſe*, or David, repreſenting ſome particular perſon, who is to be deſcended from him, and to be at the head of the nation at their return from their laſt diſperſion.

4. They would be purified as by fire, a compariſon frequently made uſe of for this purpoſe; the people being compared to an impure metal, which is refined, and the droſs deſtroyed, in the furnace.

5. God will manifeſt his preſence with them as in former times, when they were led through the wilderneſs by a pillar of a cloud in the day and of fire in the night; and this would be their protection from all danger, like a tent covering them from the heat of the ſun, and from rain.

Ch. V. In this chapter the prophet begins with a ſtriking allegory, calculated to reprove the people for their degeneracy, and denouncing heavy judgments againſt them on that account. In the firſt part the Divine Being is the ſpeaker, and afterwards the prophet.

2. The vineyard was furniſhed in the moſt ample manner, with every thing both for ſafety and convenience. One of our Saviours parables reſembles this of Iaiah, Matt. xxi, 33. Mark xii, 1. Buildings of a permanent nature, as well as for temporary uſe, are often

erected in gardens in the Eaſt. Some of them might contain every utenſil for the making of wine. There is a plant that is apt to grow in vineyards reſembling the vine, but its berries are noxious.

7. There is a great reſemblance between the Hebrew words ſignifying *judgment*, and *tyranny*, and alſo the words tranſlated *righteouſneſs* and a *cry*; and this was conſidered as a great beauty in compoſition.

10. As a puniſhment for their covetouſneſs in multiplying their buildings, and increaſing their poſſeſſions, it is here foretold that their houſes would be uninhabited, and their lands become a deſert.

11. By *ſtrong drink*, was probably meant the fermented juice of dates.

12. There is a paſſage in Amos, vi, 3. which very much reſembles this. They were cotemporary writers, and deſcribed the ſame ſtate of things.

17. The fields which they had incloſed would become an open paſture.

18. The alluſion may be either to the buſineſs of a rope maker, who draws his rope to a great length from its being very ſhort, or to the great labour to which wicked men ſometimes put themſelves to gain their object.

19. This is the language of open profaneneſs, calling for divine judgments by way of deriſion.

26. In addition to the judgments with which they would be afflicted internally, and by which they were not reformed, the Divine Being would employ a foreign enemy, the terror of whoſe invaſion is deſcribed in very emphatical language. They who keep bees in the

the East are said to drive them out of their hives, and lead them back again, by a hiss, or whistle. LOWTH.

28. Horses are not shod in the East, as with us; and therefore a hard hoof was a great recommendation of a horse.

30. Wherever they should look, upwards or downwards, nothing would meet their eye but what would inspire terror and despair.

Ch. VI. This must have been among the first, if not the very first, of the visions of this prophet. For the parts of this book are by no means arranged in the order of time. This appearance of the Divine Being was probably the same with that in the wilderness, viz. a luminous cloud.

2. As this symbol of the divine presence was upon the ark, here called his throne, and the cherubims stretched their wings over it, those that are here called *Seraphim*, are said to be *over him*. They were, no doubt, emblematical figures, of the same nature with the Cherubim, tho' they differ in the number of their wings. As attending the throne of God, and executing his commands, they might represent angels.

5. The apprehension of danger from the presence of God, or that of persons of eminent sanctity, seems to have been universal. It frequently occurs both in the Old and the New Testament.

7. The significancy of this emblem of a live coal applied to the mouth, is not very apparent. Fire indeed purifies, but not when used in this manner.

9. Tho' he was to admonish the people, he was apprized that his exhortations would not be much attended

ed to, through the prejudice and obſtinacy of thoſe to whom they were addreſſed. This was the caſe of the Jews in general in the time of our Saviour, who quotes this paſſage as applicable to them.

11. Tho' this threatning was in part fulfilled at the Babyloniſh captivity, it was not in its full extent till th laſt diſperſion of the Jews by Adrian, when they were entirely expelled from their country, none being permitted to remain in it.

Notwithſtanding this diſperſion, and the repeated deſtructions that would be made of the people, a ſmall remnant would always remain. And this we ſee wonderfully verified. The Jews are at this time a numerous people; and whenever they return to their own country, they will probably be in ſufficient numbers to occupy the whole of it. The teil tree probably means the turpentine, or linden tree. Its leaf reſembles that of a laurel.

Ch. VII. 1. It ſhould ſeem that in the latter days of Jotham, Pekay king of Iſrael, and Rezin king of Syria, entered into a confederacy againſt Judah; becauſe it is ſaid, after an account of the reign of Jotham, 2 Kings, xv, 37, *In those days the Lord began to send against Judah Rezin king of Syria, and Pekah the son of Remaliah*, and immediately after this it is ſaid, *and Jotham slept with his fathers.* But the 37th verſe ſeems to have been inſerted by way of parentheſis after the preceding and following verſes were written. For ſuch a clauſe as the 36th verſe, viz. *the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah* (which occur at the cloſe

close of every reign) always immediately precedes the account of the death and burial, such as we find v. 38. *And Jotham slept with his fathers*, &c. As Jotham is said to have been a pious prince, and very prosperous (for it is said, 2 Chron. xxvi, 6, *Now Jotham became mighty because he prepared the way before the Lord his God*) and nothing is here hinted concerning any misfortune befalling him, I am inclined to think that the confederacy was not formed till the beginning of the reign of Ahaz. It is evident, however, that nothing was done in consequence of it till that time; but then it gave a serious alarm, as we find in this place.

2. The inability of the kings of Syria and Israel to succeed against Judah, tho' mentioned in this place, did not appear till after the prophecy which is the subject of this chapter.

3. The reason why this child was taken seems to have been on account of his name, which signified *a remnant will return.*

4. They were compared to smoaking firebrands, which were extinguished, and did not flame, and therefore had no power to do mischief.

6. It is evident from the history that the success of Israel against Judah was considerable. Great numbers were slain, many captives and much spoil were taken; but their enemies did not succeed so far as to dethrone the house of David, and make a king of another family, as they had proposed.

9. This must be dated from the prediction concerning the captivity of the ten tribes by Amos, who prophecied in the reign of Jeroboam II, *two years before*

fore the earthquake, which was probably in 785 B. C. From this time to the taking of Samaria by Shalmanaſſar in 721 B. C. were ſixty four years.

10. This looks like a warning to the people of Judah, that if they did not profit by the example of the ten tribes, they would ſuffer in the ſame manner. Similar to this was the exhortation of Jehoſaphat 2 Chron. xx, 20. *Hear now O Judah, and the inhabitants of Jerusalem.* Believe *in Jehovah your God and ye shall be established; believe his prophets and ye shall prosper.*

13. There muſt have been ſomething in the manner in which Ahaz ſpake that was improper or offenſive, to give a propriety to this reply. It is probable that he deſpaired of any relief notwithſtanding what the prophet had declared, and refuſed to aſk any confirmation of it, from a perſuaſion that it would anſwer no purpoſe. Milk, butter and honey are conſidered as delicacies in the Eaſt, and therefore denote plenty, on the reſtoration of peace. D'Arvieux ſays that one of the chief breakfaſts of the Arabs is cream, or freſh butter, mixed with honey. *Fragments* Vol. ii, p. 181.

16. It does not appear who it was that was with child; but the meaning of the prophecy was, that before a child which would ſoon be born, and which would be called *Immanuel*, or *God with us*, ſhould be able to diſtinguiſh between good and evil, both theſe kings would be no more. And as mention is made of food, the meaning probably was, that this would take place before he could diſtinguiſh wholeſome and agreeable food from that which was not ſo, which a child very

very ſoon learns. Accordingly, in the fourth year of Ahaz, Pekay was ſlain by Hoſhea, and probably about the ſame time Rezin was ſlain by the king of Aſſyria. 2Kings xvi,9. Alſo, tho'the country was threatened with famine, the child ſhould eat butter and honey, intimating that there would be plenty of all things.

17. *Even the king of Assyria*, is probably an interpolation. Biſhop Lowth omits them in his tranſlation.

Tho' Judah and the houſe of Ahaz were promiſed deliverance on this occaſion, they ſhould not finally eſcape very ſevere judgments, which are here announced.

18. The enemies by whoſe means God would puniſh them would come from the moſt diſtant and oppoſite quarters, from the moſt remote part of Egypt on the one hand, and from Aſſyria on the other. The armies of theſe countries are repreſented by objects peculiar to each. The fly in upper Egypt, or Ethiopia, according to Mr. Bruce, is a moſt formidable inſect. No animal can ſtand before it. According to him the meaning is they ſhall cut off from the cattle their uſual retreat to the deſert, by taking poſſeſſion of thoſe places, and meeting them where ordinarily they never come. *Travels* p. 390.

20. Ahaz gave money to the king of Aſſyria to engage him to come to his aſſiſtance, and God ſays that he alſo would hire or employ him to do his work. But tho' the country ſuffered much by the ravages of both the Egyptians and Aſſyrians, it ſuffered much more by the Babylonians; and this may have been intended in the

the prophecy, as Babylon was then within the Aſſyrian empire.

Ch VIII. 1. The prophet continues his aſſurances of the deliverance of Judah from the confederacy of the kings of Iſrael and Syria, and of the future happy times for his countrymen, under the government of the houſe of David.

4 It was uſual to give names to children ſignificative of any thing that they wiſhed to remember. Two methods are here uſed for this purpoſe, viz. the engraving of the words which denoted *haſtening the ſpoil and taking the prey*, and alſo giving the ſame words as the name of the child.

8. Siloah was a ſmall brook near Jeruſaſem, and to this the forces of Judah were compared; and becauſe they were held in contempt by thoſe who boaſted of the great power of the kings of Aſſyria, to whom they looked for aſſiſtance, God threatened them with ſuffering by that power, compared to the overflowing of a great river. Accordingly, the Aſſyrians completed the conqueſt of Iſrael and Syria, and greatly alarmed and endangered Judah alſo; but, concluding with an alluſion to the name of the child mentioned in the preceding chapter, the prophet intimates that, tho' Judah would be endangered and ſuffer much, it would not be ruined, for *God was with it.*

10. This is a challenge to the enemies of Judah to do all that they could to ruin the country. They could not prevail, for *God was with it.*

12. This is a very difficult paſſage. It may perhaps refer to the confidence that ſome of the people placed in the

the idols they worſhipped, which are here declared to be wholly without power. For that Jehovah only was to be feared; and that his power would be their protection.

14. Tho' God, here compared to a rock, would be a ſufficient fortreſs, and protection to all who put their truſt in him; yet as the Iſraelites had departed from his worſhip, to them he would be a ſtone on which they would ſtumble and fall.——The verſes 11, 12, and 13, may be conſidered as a parentheſis, interrupting the prophecy.

18. There is conſiderable difficulty with reſpect to the beſt diviſion of the words contained in this verſe. I prefer the verſion of Lowth. The children of the prophets were frequently made uſe of as ſigns to the people; their names being ſignificative of what he announced from God.

19. It was manifeſtly abſurd to inquire of the *dead*, which was the caſe of the heathen deities, concerning the affairs of *living men*. In oppoſition to theſe objects of worſhip, Jehovah is called *the living*, as well as the *true God*.

22. From this place the prophet announces the glory and happineſs of future times, even to that part of the country which had ſuffered the moſt by the invaſion of the Aſſyrians, which was Galilee, and all the North Eaſtern part of Paleſtine.

Ch. IX. 1. *But there ſhall not hereafter be darkness in the land which was diſtreſſed. In the former time he debaſed the land of Naphthali. But in the latter time he hath made it glorious.* L.

NOTES ON MSS.

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3. And hast increased their ny.

This seems to be a reference to such a deſtruction of the enemies of Iſrael as is announced by ſeveral other prophets, when the wood of their weapons would be uſed for fuel.

6. for it ſhall be called THE MESSENGER OF GREAT COUNSEL. LXX. THE GREAT DESIGN. This was probably an exact tranſlation of the original.

That is evidently a reference to the Meſſiah, but it *eh: in reſpects* his ſecond coming as a king, which will *be the* commencement of a ſtate of permanent peace, *ſecurity*, and happineſs. In the oriental ſtyle a perſon *who excels* in any particular quality, is called the father of that quality. Thus a famous phyſician much praiſed for his ſkill, was called *the father of benediction.* So here the Meſſiah is called *the father of eternity*, his authority being deſigned to be of long continuance.

7. From this verſe to Ch. x, 4, is a diſtinct prophecy, without any neceſſary connection with what goes before or follows it; but the purport of it is of the ſame general tenor with the preceding, a threatning of divine judgments on account of the vices of the people.

11.—*The princes of Rezin. MSS.*

Aſſyria was to the North Eaſt, and the Philiſtines to the South Eaſt of Paleſtine. The people would, therefore, be diſtreſſed on every ſide; but notwithſtanding this judgment ſomething ſtill more calamitous was reſerved for them.

16. This clauſe occurs four times as the burden of a ſong.

19. They would ſuffer by civil diſſention.

Ch. X.

Ch. X. 1. In the East persons who apply to a king or magistrate, for any thing, present their petition in writing, and then endeavour to get his signature to it.

4. i. e. be among the prisoners, and among the slain.

5. From this place to the end of Chapter xii is one discourse, representing the Assyrians (and Israel) as employed by God to execute his judgments on his people, and as afterwards reserved for greater punishment themselves; while the Israelites would be purified by their sufferings, and their last state be most glorious and happy. This prophecy must have been delivered after the taking of Samaria by Shalmanassar, which was in the sixth year of Hezekiah, and probably before the fourteenth of his reign, in which Judah was invaded by Senacherib.

9. i. e. have any of these cities been able to withstand me?

11. As the gods of other countries had not been able to defend them from the invasion, he presumed that the God of Judah could not protect that country.

14. He had plundered all these countries of their treasures, with as much ease as a person takes eggs, or young birds, from a nest.

15. This is a striking representation of the subserviency of all the powers and designs of men to the purposes of God.

17. The Israelites, tho' so much oppressed, would hereafter be the means of the destruction of all their oppressors; as if they had been a fire, and their enemies thorns. This must refer to a time yet future.

23. From this it is moſt evident that the prophecy looks far beyond the time of the invaſion of Senacherib; for very few periſhed on that occaſion.

24. This part of the prophecy ſeems to relate to the approaching invaſion of Senacherib, of whom it is foretold that, tho' he would make conſiderable progreſs in the country, going even to Jeruſalem, the capital, his army would be cut off.

26. His defeat would reſemble that of the Midianites by Gideon, in which more than an hundred thouſand were ſlain.

27. With the change of a letter may this be rendered. *And the yoke ſhall be loosed* (or broken) *from before the desolater, or destroyer*, i. e. by the deſtroying angel.

28. This is an account of the gradual advance of the Aſſyrian army in the kingdom of Judah, till it came to Jeruſalem.

31. In this prophetical deſcription of the march of the army there is an alluſion to ſome, if not to all, the names of the places through which they paſſed. Thus *Anathoth* ſignifies *answer*.

34. This repreſents the utter deſtruction of the army of Senacherib, after he had made a near approach to Jeruſalem.

Ch. XI. 1. The prophet, after having announced the deſtruction of the army of Senacherib, as a type of that of all the enemies of Iſrael, deſcribes the future happy ſtate of his country under a prince of the houſe of David.

5. This is, no doubt, the proper character of Jeſus, and an account of the part that he is deſtined to act at his

his ſecond coming, when he will judge, that is rule, the world in righteouſneſs.

6. This is a deſcription of the peaceful and happy times which the Iſraelites are to enjoy after their laſt return to their own country; ſo that the judicial office of Chriſt is to precede that time.

10. All nations are, in ſome ſenſe or other to be ſubject to the Meſſiah, and to the Iſraelites, over whom he will reign.

11. Pathros is Thebais in Egypt.

12. This is clearly deſcriptive of the final return of the Iſraelites from all parts of the world.

13. The rivalſhip between the two kingdoms of Judah and Iſrael will ceaſe, and they will again form one nation, as is clearly expreſſed in other prophecies.

14. Other prophecies announce the poſſeſſion of the country of the Philiſtines, and alſo that of the Moabites and Ammonites, by the Iſraelites after their return.

16. This ſeems to be a figurative deſcription of the removal of every impediment to the return of the diſperſed Jews; not that any river will be actually ſo divided, or that any high way will be made purpoſely for them; but that every thing that is neceſſary will be done to favour their paſſage.

Ch. XII. 1—6. This is a ſong of praiſe to be ſung by the Jews after their reſtoration; and it is well adapted to the joyful occaſion.

Ch. XIII. The inſtructions of the prophets of Iſrael were not confined to their own nation. All the more conſiderable of them foretold the fates of the neighbouring

nations with whom they had any intercourſe; and no doubt their predictions were made known to thoſe nations. In ſome caſes the prophets themſelves were expreſsly ſent to them, as Jonah to Nineveh. By this means it pleaſed the Divine Being to make known his character of Lord of the whole earth, and not of one people only. That in doing this the prophets did not pay their court to the people of other nations, is evident from the heavy judgments they denounced againſt the moſt powerful of them, as Egypt, Aſſyria, Babylon, and Tyre, when their power was the greateſt. In this part of the book of Iſaiah we find his predictions concerning the fate of all the neighbouring nations, generally contraſted with that of his own country. According to them the Jews would ſuffer greatly, but a remnant of the nation would be ſaved, and from this root, or branch, would more than recover its preſtine greatneſs, while all the other nations, notwithſtanding the then proſperous ſtate of their affairs, would become extinct.

1. The introduction to this prophecy is peculiarly ſtriking. It repreſents a great commotion among the nations, in conſequence of their being muſtered by God to fight his battles.

6. As theſe judgments are called *the day of Jehovah*, or the day, or time, in which he would avenge his people of their enemies, they have reſpect, I doubt not, to a time yet future.

11. This *viſitation of the whole world* muſt include the judgments of God both on the Iſraelites and on their enemies.

16 It

16. It is not poſſible by any language to deſcribe a greater convulſion in the ſtate of the world, and a greater deſtruction of mankind. Allowing all that we can to hyperbolical deſcription, it muſt refer to ſomething much greater than has yet taken place.

17. After the general account of all the judgments with which God will viſit a guilty world, the prophet comes to the caſe of Babylon in particular, and to events near to his own time, tho' it is very poſſible that in his own idea they might all be coincident, or immediately follow one another. The prophets did not always underſtand their own predictions, but *they ſpake as* Peter ſays, *as they were moved by the Holy Spirit*, ſo that other perſons living nearer to the time of the events may underſtand them better than they did.

In the time of Iſaiah Babylon was only a city belonging to the Aſſyrian empire, or at the moſt had but juſt aſſerted its independence of it. For the Babylonians joining with the Medes overturned the Aſſyrian empire; and yet the overthrow of Babylon by the Medes, then in alliance with them, is here diſtinctly foretold; and the deſtruction of a city which after the time of the prophet came to be the greateſt that the world had ever ſeen, has been completely and wonderfully accompliſhed, and at ſuch a diſtance from the time of the prophet, that it can never be in the power of unbelievers to ſay that the prediction did not precede the event, or that it in the leaſt contributed to produce it.

21. By *ſatyrs* are to be underſtood *goats*, which frequent rocky and deſert places.

22 The

22. The expreſſion of a time being *near*, is often uſed in the ſcriptures to denote the *certainty* of an event; as if the Divine Being, who looks into futurity, ſaw it actually come to paſs. This, I doubt not, was the meaning of Jeſus, when he ſaid to the penitent thief, *This day ſhalt thou be with me in paradiſe.*

Ch. XIV. 1. The prophet after deſcribing the calamitous end of Babylon, contraſts it with the future happy ſtate of his own country.

2. This muſt relate to their final return and peaceful ſettlement in their own country; for it cannot be ſaid as yet that they have *ruled over their oppreſſors.*

4. This is a ſtriking poetical deſcription of the fall of Babylon, and the powerful king of it; when the dead are perſonified, and repreſented as meeting and accoſting him on his arrival among them.

20. The LXX has *My land and my people.*

23. The bittern is a bird that avoids places frequented by men.

24. The *labour of Egypt* was corn; that of the Sabians was *gold, ſilver, ivory,* and *perfumes,* in which they trafficked.

26. The concluſion ſhews that as particular judgments were reſerved for Babylon, its fate would extend to all other nations that had oppreſſed, or ſhould oppreſs, the Jews.

28. The Philiſtines, after having been conquered by David, had recovered themſelves, and become formidable to the Iſraelites; but they had been again ſubdued by Uzziah (2 Chron. xxvi, 6) and had probably continued in a ſtate of ſubjection till the death of Ahaz, on

which

which event they might rejoice, and revolt. In this ſtate of things the prophet announces their intire and final ſubjugation.

29. Tho' Ahaz was dead, his ſon and ſucceſſor would be more formidable than he had been.

30. The Iſraelites would ſuffer, but it would be only like taking the fruit from a tree, which in due ſeaſon would produce more; but the ſufferings of the Philiſtines would be like deſtroying the root of the tree, which could never recover itſelf. Accordingly we read that they were conquered by Hezekiah, 2 Kings, xviii, 8, that *he smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city*. But this prophecy was not completely fulfilled till after the conqueſts of Alexander, and the ſubjection of what remained of the Philiſtines to the kings of Judea.

Ch. XV. This chapter and the following contain an account of the judgments of God againſt Moab, to be accompliſhed in three years; but the prophecy being without a date, hiſtory furniſhes no light for the interpretation of it. It is only conjectured that it was delivered in the firſt year of Hezekiah, and fulfilled by Shalmaneſſar, when he invaded the kingdom of Iſrael. But, as far as appears, all that the Moabites ſuffered by the Aſſyrians, was little in compariſon to what they ſuffered by Nebuchadnezzar afterwards. For in the time of Jeremiah they were a powerful nation, and he denounced heavy judgments againſt them, very much in the manner of this prophecy of Iſaiah. I would obſerve on this occaſion, that the difficulties we meet with

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in reconciling hiſtory with prophecy is a proof that the books of ſcripture are no forgeries. The perſons who forged them might eaſily have guarded againſt any objection of this kind.

1. Inſtead of *destroyed in the night*, a ſmall variation in the Hebrew will make it *completely destroyed*. Mention is here made of particular cities of the Moabites, and of their lamentation at the altars of their gods, who could give them no aſſiſtance.

2. To cut off the hair was a token of mourning in all antient nations. The object was to neglect and diſfigure themſelves, as if careleſs what became of them.

7. Moab bordered upon the Arabs, who were always noted for plundering their neighbours, agreeable to the original prophecy concerning Iſhmael. *His hand ſhall be againſt every man, and every man's hand againſt him.* Thus Job is repreſented as ſuffering by their incurſions.

9. *Dimon* is from a root which ſignifies *food*; and to this there is an alluſion after the manner of the Hebrew poets. There is great uncertainty in the reading and interpretation of this paſſage.

Ch. XVI. The meaning of this part of the prophecy is very obſcure. It probably intimates that not only the chief men, but the ſon of the king, would flee before the enemy; and that even the women would be obliged to croſs the river Arnon, which was the boundary of the country.

4. This ſeems to imply that they who fled from Moab would take refuge in the kingdom of Judah, and be kindly received there.

6 The

6. The pride of Moab is noticed by Jeremiah, tho' it does not appear from hiſtory that there was any particular foundation for it.

8. Theſe wines were probably much eſteemed, and ſent to diſtant countries.

12. The heathens imagined that when they could not ſucceed in their application to their gods in one place, they might in another; as we ſee in the hiſtory of Balaam.

Ch. XVII. 1. This prophecy concerning Damaſcus (but which relates as much to the ten tribes) was probably delivered before the invaſion by the Aſſyrians, and while they were both confederated againſt the kingdom of Judah. It is thought to have been fulfilled when Tiglathpileſar took Damaſcus, and carried the people to Kir, 2 Kings xvi. 9, and when at the ſame time the Aſſyrians overran part of the kingdom of Iſrael, and carried away many captives. But it was more completely fulfilled on the conqueſt of that country, and the captivity of the remains of the people, by Shalmanaſſar.

2. There is great uncertainty in the rendering of this paſſage. Our common verſion has *the cities of Aroer are forſaken.* In the Syriac it is *Adoiris is forſaken.* In the Seventy, *Damascus is taken from the cities, and ſhall be deſtroyed.* As this has not taken place, I prefer the common rendering, tho' it is no doubt very uncertain. Damascus has never ſince this time been the ſeat of an independent empire; but the language of the other part of the prophecy muſt be hyperbolical, if the preſent reading be right.

5. Rephaim was a fruitful valley near Jeruſalem.

8 This

8. This ſeems to reſpect a very diſtant period, when idolatry will be for ever aboliſhed, tho' it was, no doubt, true of the Samaritans, who were, and ſtill are, as much devoted to the ſole worſhip of the true God as the Jews.

12. Theſe three verſes have no apparent connection with any thing that precedes or follows them, ſo that it is doubted whether they be in their proper place. The prophecy is ſimilar to many others, which deſcribe an invaſion of Paleſtine at the final return of the Jews, when their enemies will be defeated with great ſlaughter.

Ch. XVIII. This chapter is a continuation of the prophecy concerning Damaſcus which was begun in the preceding. It was then the metropolis of a powerful ſtate, and in conjunction with the kingdom of Iſrael, threatened that of Judah. But though of theſe two Damaſcus is threatened with utter deſtruction, and the *fortress* is foretold to ceaſe from Ephraim, yet it is ſaid that, *a remnant shall be left of Israel.*

As no new title occurs till the nineteenth chapter, we may conclude that the predictions in the eighteenth cannot relate to Egypt, as Biſhop Lowth, with I believe all other interpreters ſuppoſes, eſpecially as the very next chapter has the title of *The burden of Egypt.*

1. As the word הוֹי in Ch. xviii, 12, evidently ſuppoſes *woe*, and announces calamity, the ſame muſt, no doubt, be its meaning in this verſe, which is only a continuation of the ſame prophecy, tho' it may in other places be a mere interjection, ſignifying a call to ſome perſon or nation.

Not-

Notwithſtanding the uncertainty there may be in the meaning of particular words and phraſes in this prophecy, as well as in many others, it may not be difficult to aſcertain the general ſenſe of them from collateral evidence, ſo that, tho' theſe words and phraſes may remain of doubtful interpretation, there may be no great uncertainty with reſpect to any thing of much importance in the prophecy. Such I take to be the caſe with reſpect to this.

There is great uncertainty in rendering the phraſe צלצל כנפים, but that it is in any reſpect deſcriptive of *Egypt*, cannot be admitted for the reaſon juſt given; and as the verſes immediately preceding in the ſame prophecy, tho' improperly placed in a different chapter, repreſent all nations expoſed to divine judgments, they may be intended to denote the moſt powerful of them in general, without alluding to any of them in particular. The phraſe *ſhadowing with wings*, which is the moſt literal rendering, and adopted in our common tranſlation, may refer to its power of protecting other nations, and therefore imply great power in itſelf, ſuch as might lead it to expect to eſcape the threatened judgments.

Cuſh, being a country ſituated farther to the South than any other with which the Iſraelites were acquainted, *the land beyond the rivers of Cush*, may ſignify any diſtant nation; the prophecy intimating that neither great *power*, nor *remoteness of ſituation*, would avail any nation on which God had determined to inflict his judgments.

2. As the final return of the Iſraelites from all the countries of their diſperſion(in which return they will be favoured and aſſiſted by other nations) is repreſented by the prophet, Ch. lxvi, 20, under the images of an *offering* brought from all nations to Jehovah, v. 7 of this prophecy, in which the ſame language is made uſe of, moſt probably relates to the ſame great event. Conſequently the prophets deſcription of this nation muſt be underſtood of the Iſraelites, whatever difficulty there may be with reſpect to the particular phraſes by which that nation is deſignated.

The phraſe קו קו in the deſcription of the ſame people is probably a corruption of the original text; ſince the words give no clear meaning whatever. We may, therefore, adopt ſome of the antient verſions; and tho' theſe differ, they all agree in giving the idea of a people oppreſſed and harraſſed, as the Iſraelites are in their preſent diſperſion. Since, however, the ſame words occur in Ch. xxviii, 10, where they are rendered by our tranſlators *line upon line*, and made equivalent to *precept upon precept*, one of the marginal renderings, viz. *a nation of line line*, may, as the moſt literal, be approved. In either caſe it denotes the Iſraelites, who have been favoured with divine revelations, tho' they were not effectual to prevent their apoſtacy.

The phraſe *whose land the rivers have spoiled*, may well enough apply to the holy land, if by *rivers* we underſtand any other cauſe of deſolation, ſuch as hoſtile armies, which are often compared to the overflowing of rivers.

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The phraſe *ſwift meſſengers* by no means neceſſarily alludes to the inhabitants of the land ſhadowing with wings, or any other particular nation, but to ſwift meſſengers in general, who are directed to announce the purpoſes of God with reſpect to his people, and likewiſe to all other nations, his purpoſes of favour to the former, and of heavy judgments on the latter. And ſince mention is made, v. 6, of being *left to the fowls of the mountains and the beasts of the earth*, and this is the very language in which the deſtruction of the enemies of the Iſraelites at their final reſtoration, is made uſe of in other prophecies, it is probable that the ſame great event is alluded to in this more obſcure paſſage.

4. 5. There is much difficulty in the tranſlation of theſe two verſes, and I am by no means ſatisfied with any that I have ſeen of them; but the object of them ſeems to be to expreſs the attention that God gives to his choſen people at all times, either with reſpect to the favour which he will finally ſhew to them, or to his chaſtiſement of them for their diſobedience.

The general ſenſe of this prophecy, without regard to the meaning of particular phraſes, I take to be as follows. After pronouncing a woe on the nations in general, meaning, no doubt, thoſe who ſhould have oppreſſed the Iſraelites, the prophet proceeds to ſay in the name of God, "Woe to the moſt powerful, and the "moſt diſtant, of thoſe nations, to which there is no ac-"ceſs but by ſea, and let ſwift meſſengers go to my own "people, who have been oppreſſed by other nations, to "announce my favour to them. Let all the inhabitants "of the world attend to my ſignals on the approach of the "time,

"time, when I ſhall ſhew this favour to them. For I "ſhall certainly deliver them from all their afflictions, "and ſeverely puniſh all their enemies; while they ſhall "be brought as an offering to me from all other nations, "and enjoy a permanent and undiſturbed ſettlement in "their own country."

Ch. XIX. 1. This deſcribes the conſternation of the Egyptians on the judgments that were to befal them.

2. This was fulfilled when, after the death of Sethon, the country was divided into twelve parts, after which Pſammeticus, the king of one of them, conquered the whole.

4. This may refer to the conqueſt of the country by Nebuchadnezzar.

5. *The waters failing from the ſea*, which is the common verſion, and I think preferable to any other, may ſignify the diminution of the ſtrength of the country.

17. The preceding account of the calamity of Egypt may refer to the conqueſt of the country by Nebuchadnezzar; but this ſeems to point to a future time when the Iſraelites will be reſtored to their country, and be a terror to other nations.

19. Some have thought that this was fulfilled by the erection of a temple like to that in Jeruſalem, in Egypt, in the time of the Ptolemies. But it is more probable that it refers to the time when the Egyptians, as well as the people of all other countries, ſhall be, worſhippers of the ſame God, as is expreſſed in the twenty firſt and following verſes.

23. Both

23. Both Egypt to the South, and Aſſyria to the North, ſhall join the Jews in the worſhip of the ſame God.

Ch. XX. 1. The great power of the Aſſyrians united ſeveral nations in a confederacy againſt them, and among others the Jews under Hezekiah, the Egyptians, and the Ethiopians. As Tartan is mentioned 2 Kings xvii, 17, as one of the generals of Senacherib; this laſt might be the ſame with Sargon. Aſhdod might at this time belong to Judah, ſince we find 2 Kings, xviii, 8, that *Hezekiah smote the Philistines even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city.*

2 In order to give the people a more lively idea of predicted events, and draw their attention more forceably to them, the prophets were frequently directed to exhibit themſelves in peculiar characters, &c. So here as an emblem of the fate of the Egyptians and Ethiopians, Iſaiah was directed to put on the appearance of a captive, ſtripped of every thing, probably for three days; to ſhew that this would take place within the ſpace of three years.

6. The Jews ſeeing the fate of their confederates would naturally be alarmed for themſelves.

Ch. XXI. 1. The *desert of the sea* means the country about Babylon, which was originally not habitable on account of the overflowing of the river, and the inroads made by the ſea. When the city was built the water was confined to a certain channel.

2. Before Babylon had riſen to any great degree of

power, its deſtruction is here foretold; and when the nations by whom it is declared to fall were hardly known.

5. In order to preſerve their ſhields, which were of metal free from ruſt, and very bright, they put oil upon them.

6. There is ſomething peculiarly ſtriking in the manner in which the deſtruction of Babylon is here announced, as an event that had actually taken place, a watchman on his ſtation hearing the news of it.

10. This was an intimation that the Jews, who would be oppreſſed by the Babylonians, would be reſcued out of their power.

11. *Dumah* muſt be the ſame with *Idumea*, Seir being the capital of that kingdom. This prophecy repreſents the Edomites in a ſtate of great alarm, but the conſtruction is exceedingly uncertain. In the caſe of Babylon the watchmen had certain news to tell; but this watchman of Idumea, only puts off thoſe who inquired of him to a future time. The Chaldee paraphraſe reads as follows. *O prophet tell them what is to come*, and *he answers there is a reward for the righteous, and punishment for the wicked, if you will be converted, be converted while you may.* But it does not appear how the Hebrew can be made to bear this conſtruction.

13. Hiſtory throws no light on this prophecy. As it was delivered a year before the fulfilment, it may have been a year before the invaſion of Senacherib; who in going to, or returning from, Egypt, might overrun ſome part of Arabia.

14 This

14. This is a notice to thoſe Arabs who would not be involved in this calamity, to aſſiſt their brethren in their flight.

Ch. XXII. The prophecy which begins with this chapter, and ends v. 14, announces the invaſion of Judah by the Aſſyrians, and the many calamities that would attend it. It it is intitled *the oracle concerning the valley of vision*, from an expreſſion in v. 5, which is ſuppoſed to allude to Jeruſalem, as the place in which the Divine Being chiefly declared his will; tho' why it ſhould be called a *valley*, rather than a *hill*, eſpecially as the temple was built on one of its hills, does not appear.

1. This repreſents great alarm, people running to the tops of their houſes to learn what was the occaſion of it; this being the cuſtom in the Eaſt, as from no other part of the houſe can they ſee what is paſſing in the ſtreet.

3. Many would, no doubt, flee from the enemy, but this could hardly be from Jeruſalem, but from ſome other city, which had been taken from the enemy. Jeruſalem was not taken.

5. This muſt allude to the preparation for the ſiege, by breaking the wall in order to let in water from the upper pool, which was done with much labour by Hezekiah.

7. This was a city of Media, then ſubject to the Aſſyrians, as was Perſia or Elam, and alſo Syria, whoſe forces made part of the Aſſyrian armies.

8. A place within the city built by Solomon, and

called *the house of the forest of Lebanon*, on account of its being built with cedar from Lebanon.

11. They made preparation for their defence without looking to God.

14. This is the language of profaneneſs, and ſuch is more than once alluded to by other prophets. Many of theſe profane and luxurious perſons probably periſhed in this invaſion.

15. This was probably one of the rich and profane perſons alluded to in the preceding verſe. Like many oſtentatious perſons in the Eaſt, he had built himſelf a magnificent ſepulchre, in a ſolid rock; but he is here informed that he would die out of the country, and conſequently have no occaſion for it.

20. Eliakim the ſon of Hilkiah is mentioned as treaſurer at the time of the invaſion by Senacherib, and it was probably the ſame that ſucceeded this Shebna.

22. Keys in antient times were generally made of wood and very large. Being alſo generally crooked, they were moſt conveniently carried on the ſhoulder.

23. The *nails* in the oriental buildings were large pins, or bolts, inſerted in the wall when it was built, and generally ſo as to ſtrengthen the building. The ends of them, projecting into the room, ſerved both for ornament and uſe.

25. The perſon repreſented by this nail which was to be cut off, muſt be Shebna above mentioned.

Ch. XXIII. 1. In the time of Iſaiah Tyre was a great commercial city, and there could not have been any appearance of danger to it from any power whatever

ever. Notwithſtanding, being addicted, as were all the neighbouring countries, to idolatry, its deſtruction is here preremptorily announced; and tho' the time is not mentioned, the prediction being delivered in connection with that of the fall of the other ſtates, we may conclude that the ſame period was meant for them all.

Tarſhiſh was probably Tarteſſus in Spain, one of the moſt diſtant places to which the Tyrians ſent any ſhips. There was, however, another place of the ſame name to which they ſailed from the Red ſea. The land of Chittim means any country bounded by the Mediterranean. In ſeveral of theſe the Tyrians had ſettlements, and from ſome of them the news of the deſtruction of Tyre is ſuppoſed to be carried to Tarſhiſh.

2. Silence was a mark of aſtoniſhment and terror.

3. Egypt ſupplied the neighbouring countries with corn, and this trade was one of the ſources of the riches of Tyre.

4. The Sidonians were the founders of Tyre, and would of courſe be much concerned at its fall. Tyre is called a *fortreſs of the ſea*, being built on the ſea coaſt, and ſtrongly fortified.

7. Mention is made of Tyre in the time of Joſhua. The Tyrians had colonies in very diſtant countries, but more eſpecially after their conqueſt by Nebuchadnezzar.

10. There is great uncertainty in the rendering of this verſe.

11. The judgments of God were ready to be poured

out on all the land of Canaan, and on the countries bordering upon it, and Tyre would not eſcape.

12. By a deflowered virgin is probably to be underſtood the devotedneſs of the Tyrians to the worſhip of idols. It was from thence that Ahab introduced the worſhip of Baal into his kingdom. In Carthage, which was a colony from Tyre, the horrid cuſtom of human ſacrifices was kept up; and tho' the Carthaginians flouriſhed a long time, they were at length conquered by the Romans.

13. The Chaldeans in the time of Job ſeem to have lived by plunder, like the Arabs. It is thought that the Aſſyrians reduced them to a ſettled ſtate when they built Babylon. Yet theſe Chaldeans formerly ſo inconſiderable, are here declared to be the people that ſhould deſtroy Tyre.

15. The Babylonian empire laſted ſeventy years; and this is perhaps the term intended in this place, tho' the conqueſt of Tyre was about the middle of it. It did not, however, recover its former wealth and power till long after the conqueſt of Babylon by Cyrus. It is thought that the Tyrians recovered their liberty when they aſſiſted Darius Hyſtaſpes againſt the Ionians; and from this time which was about ſeventy years after their conqueſt by Nebuchadnezzar, they began to flouriſh again.

18. No intimation is here given of the ſecond conqueſt of Tyre by Alexander, and the final ſtate of deſolation to which it would be reduced, as foretold by Ezekiel. What is meant by her *gain becoming holy to Jehovah* is uncertain. In a much later period the Tyrians

rians became chriſtians, and their city was an archbiſhoprick under the patriarchate of Jeruſalem. But I cannot think that this was intended in the prophecy, and rather think that a time yet future was meant, when it will be rebuilt, and occupied by the Iſraelites; or a people who, like all other nations at that time, will ſend to worſhip at Jeruſalem. Some little probability is given to this conjecture by the prophet paſſing immediately after this to the remoteſt times. And the prophecies of Iſaiah in general reſpect the laſt ſtate of the world, without any notice of intermediate events. Theſe are unfolded by ſubſequent prophets.

Ch. XXIV. From this place it appears to me that the prophecies in this book have but a few great, and thoſe very diſtant objects, if we except the hiſtories of the invaſion of Senacherib, and of the ſickneſs of Hezekiah, which are introduced without any connection with what goes before or that follows them. Without much regard to methodical arrangement, the prophet denounces judgments againſt his countrymen for their apoſtacy, but much greater againſt the nations who would be the means of puniſhing them. He very particularly deſcribes the calamitous ſtate of the world previous to the reſtoration of the Jews; and on this and the ſubſequent peaceful and happy ſtate of the whole world, he dwells with peculiar ſatisfaction.

On this ſubject he enlarges in a ſtyle highly figurative, introducing the moſt pleaſing images that a bold imagination could ſupply. It ſeems probable that the general ideas were all that were furniſhed by inſpiration, and that the particular deſcriptions, the language,

and

and the method, are the prophet's own. From this place with the exception of the hiſtorical circumſtances above mentioned, there are few traces of diſtinct prophecies. It is one continued diſcourſe, without interruption, ſometimes on one ſubject, and ſometimes on another, and reverting to the ſame again and again. Indeed, excepting a few occaſional hiſtorical circumſtances, and ſome predictions concerning the fate of the neighbouring nations, all the prophets from Amos to Malachi, the firſt and the laſt of them, have the ſame great object. And with reſpect to this world there could not be any greater, or more intereſting. Having the ſame general object, theſe prophecies mutually explain one another.

1. The firſt part of this chapter to the 13th verſe is a repreſentation of the great calamities with which the world in general, and the Iſraelites in particular, will be afflicted on account of their idolatry and vices.

13 Notwithſtanding this general depravity, and the judgments which would be the conſequence of it, ſome would be preſerved from the general contagion, and maintain their allegiance to the true God.

15. Here perſons of all nations, as well as the Iſraelites, who will be diſperſed among all nations, are exhorted to preſerve the pure worſhip of God.

16. This lamentation is that of the few who will remain.

17. Theſe images are taken from the different methods of driving away, or catching, wild beaſts. The firſt was ſome object which by its appearance, or the noiſe that it made, would frighten them; the pit, or pitfal was a hole dug in the ground, and ſlightly covered,

into

into which they would fall when they went over it; and the ſnare was a net in which they were entangled.

19. This ſeems to be a repreſentation of the great revolutions in government, and the wars and calamity that will be occaſioned by them, which will take place in what are emphatically called *the latter days*, in which kings and nobles will be great ſufferers. They are ſignified by the diſorder of the ſun and moon in the heaven, v. 23. And that here is a reference to the laſt age of the world, when the Jews will be reſtored to their own country, is evident from the mention that is made of God reigning in mount Zion.

Ch. XXV. 1. The prophet, in the proſpect of the glorious times indicated in the laſt verſes of the preceding chapter, naturally breaks out into this hymn of praiſe to God.

6. The happineſs of the future times is often compared to a feaſt, which God prepares for the righteous. The Jews frequently made uſe of this language, as Luke xiv, 15, Bleſſed is he that eats bread in the kingdom of God; *eating bread* being equivalent to partaking of an entertainment. In the Eaſt wine is kept in earthen jars, and of courſe with the lees, from which it is freed by ſtraining through cloth.

7. This may ſignify the removal of all tokens of ſorrow.

According to the Syriac verſion, and 1 Cor. xv, 54, the proper rendering ſhould be *death is overcome with triumph.*

8. This may intimate that the Hebrew nation will be recovered from a ſtate ſimilar to death; or, as many of the

the Jews ſuppoſe, that the reſurrection will take place at that time. Whatever be meant by this phraſe, it is ſomething that will take place at the time of the return of the Iſraelites to their own country.

10. The fate of Moab may repreſent that of all the enemies of the Hebrew nation. In the Eaſt ſtraw is uſed inſtead of hay, and for this purpoſe they cut it ſmall by means of an inſtrument which they draw over it.

11. The enemies of the Iſraelites will ſtruggle in vain to ſave themſelves, as men in drowning endeavour to ſave themſelves by ſwimming.

Ch. XXVI. This chapter contains a hymn of praiſe on the reſtoration of the Hebrew nation.

18. We have ſuffered much to no purpoſe, like women with a falſe conception.

19. When other nations would entirely periſh, the Iſraelites would recover as from the grave; or it may ſignify an actual reſurrection, as was obſerved before, to take place at that time.

20. While other nations ſhall be in a ſtate of great convulſion, the Iſraelites are exhorted to wait with patience for the iſſue, which will be glorious for them. In the ſame manner they were ordered to keep within doors while the deſtroying angel was putting to death the firſt born of the Egyptians.

Ch. XXVII. 1. By leviathan, which is the crocodile, a ſtrong and dangerous animal, is repreſented the enemies of the Iſraelites.

2. Under the emblem of a vineyard is ſignified the care that God will take of his people. It is a dialogue

in

in which there are two ſpeakers, firſt the Divine Being, and then his people.

4. In this verſe the ſpeaker is the vineyard perſonified.

7. The enemies of the Iſraelites will be treated as they had treated them.

9. It is only on the renunciation of idolatry that the Iſraelites will be reſtored to the divine favour.

10. This repreſents the deſtruction of the enemies of the Iſraelites.

12. This deſcribes the care of the Divine Being to collect his people from the moſt diſtant parts of the world.

Ch. XXVIII. The four firſt verſes of this chapter have no connection with what goes before or follows them, and thoſe parts connect very well without theſe verſes. They contain a threatning of the deſtruction of the ten tribes, and therefore muſt have been delivered before the invaſion by Shalmanaſſar.

3. It was cuſtomary with the Hebrews, as well as the Greeks and Romans, to wear crowns of flowers at entertainments. Theſe would be torn from their heads, and an end put to their feſtivity, by the judgments which would overtake them.

4. Samaria, the capital of the ten tribes, was ſituated on a hill, ſurrounded by a rich valley, with other hills in proſpect; ſo that it reſembled a crowned head. This city would be taken and plundered with as much eaſe as a perſon ſeizes delicious fruit in ſummer.

5. The phraſe *that day* muſt mean a very diſtant period, and not that in which Samaria would be deſtroyed.

ed. It ſhould therefore be connected with the 12th verſe of the preceding chapter, which begins in the ſame manner viz. *on that day*; and both of them certainly relate to the ſame time, viz. the return of the Iſraelites from their final diſperſion. From this place the ſame diſcourſe or prophecy is continued without interruption to the 36th chapter. It contains reproofs for the apoſtacy and iniquity of the people, a denunciation of judgments on that account, the puniſhment of their oppreſſors, and a proſpect of happy times in the latter days.

6. God will give wiſdom to thoſe whoſe office of judges requires it, and ſtrength to them who ſhall be engaged with the enemy.

7. Even his own people, for whom this favour was reſerved, had ſinned and been guilty of great exceſſes. They had treated the warnings of the prophets with contempt.

9. This is an account of the contemptuous language of ſome profane perſon, who ſaid that God treated them like young children, giving them the ſame leſſons again and again, as if they were incapable of underſtanding them.

11. Here the Divine Being retorts their own language. He would give them leſſons, but by a nation whoſe language they would not underſtand.

12. When the Divine Being ſhewed them where their ſafety lay, they would not give ear to it.

13. He would, therefore, do as they had reproached him with doing; he would give them leſſon upon leſſon, and one calamity after another, intimated by the meaſuring

meaſuring line (which was uſed for taking down, as well as building up) till their deſtruction ſhould be compleated.

15. They thought themſelves in perfect ſecurity, as if they had made a treaty with death and the grave, by which they were bound not to hurt them. Similar to this is the language of the book of Job Ch. v, 23: *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee.*

16. Tho' great future happineſs was reſerved for the Iſraelites, as if a ſtone was already laid for its foundation, ſuch as ſhould never be removed, it would be a ſtone at which they would at firſt ſtumble and fall.

17. He would adminiſter his judgments by rule, according to juſtice, and their boaſted ſecurity would avail them nothing.

28. As the huſbandman adapts his various operations according to the nature of the ſoil, and the grain which he ſows, ſo the Divine Being would vary his treatment of them according to their characters and occaſions, till the diſcipline to which they were ſubjected ſhould have fully effected his purpoſe. Here is an alluſion to four different methods of threſhing uſed in the Eaſt, the flail, the drag, the wain, and the treading of cattle. The flail was made for grain that would not bear much violence. The drag was a heavy and rough inſtrument drawn over the ſtraw with oxen. The wain was a ſimilar inſtrument furniſhed with wheels. The treading of oxen is alluded to by Moſes when he ſays

ſays Deut. xxv. 4. *Thou ſhalt not muzzle the ox that treadeth out the corn.* Cummin has ſeedsof a bitteriſh warm taſte, with an aromatic flavour. The *rye* ſhould be *rice.*

Ch. XXIX. 1. It is evident that by *Ariel* is meant Jeruſalem; but why it ſhould be ſo called does not appear. The moſt probable ſignification of the word is *the lion of God,* or the *ſtrong lion,* alluding perhaps to the natural ſtrength of the place. In Ez. xliii, 15, the altar of burnt offering is called ariel.

2. Tho' they would continue ſome time without any unfavourable appearance, their calamity would certainly come in due time.

4. It was imagined that the dead, ſpeaking under the ground, could not eaſily make themſelves heard by thoſe who conſulted them; and the necromancers of antiquity, ſpeaking as from them, muttered in a low voice, as from a perſon covered with earth.

5. With a little alteration of the text it will be *thine enemies.*

6. Rather *it* (i. e. the multitude of nations before mentioned) *ſhall be viſited.*

8. This may repreſent either the deſtruction of Senacherib's army in particular, or the enemies of the Jews in general in the latter days, when they will be diſappointed of their expected prey. As mention is made of a multitude of nations, I think the reference is to the more diſtant of the two events. The Aſſyrians were but one nation, tho' others ſerved under them.

9. The

9. The inflicting of calamity is often compared to making a perſon drink of a cup. In this place the contents of it are ſuppoſed to be of an intoxicating and ſtupifying nature.

12. The warnings of the prophets had no effect on perſons ſo infatuated as they were.

13. This was exactly the caſe of the Jews in the time of our Saviour, and was, no doubt, the ſame in the time of Iſaiah.

15. This repreſents profane perſons. Notwithſtanding their contempt of God, from ſuppoſing that he did not interfere in their affairs, he would treat them as he thought proper, even as the potter his clay.

17. This denotes a great revolution in the ſtate of the world. Carmel being remarkably fruitful, and Lebanon barren. It ſeems to refer to the great revolutions that are to take place in the world at the return of the Jews from their diſperſion, when every objection to the diſpenſations of providence will be removed, and the moſt obſtinate will be convinced.

24. The wicked and profane will be puniſhed, and the virtuous and pious preſerved.

Ch. XXX. 2. In order to oppoſe the invaſion of the Aſſyrians, the Iſraelites had recourſe to Egypt; but this they are apprized would not avail them.

5. Theſe were cities in Egypt, whither the ambaſſadors from Judah went.

6. This is a deſcription of the wilderneſs through which they muſt go in their way to Egypt.

7. One that can give no aſſiſtance.

8. This prophecy, profeſſedly relating to diſtant times, muſt, I think, look far beyond that of Senacherib. It is a ſolemn warning of the judgments of God for their ſins, and announces their general diſperſion.

13. The walls of many houſes, being made of earth, were liable to crack and fall.

15. Notwithſtanding the heavy judgments here announced, in which few would be ſpared, mercy was reſerved for them on their repentance.

22. This total rejection of idolatry did not take place after the invaſion of Senacherib, but is always mentioned as a character of the laſt times.

26. This binding up the breach of his people, and healing their wounds, refers, no doubt, to the laſt times.

28. This ſifting of the nations cannot relate to the Aſſyrians only, tho' in v. 30 mention is made of them only, being the enemies of Judah at that time.

33. Tophet or the valley of the ſon of Hinnom, was a place near to Jeruſalem where, in the time of idolatry, children were ſacrificed to Molock; but the name is uſed to denote a place of puniſhment in general, ſuch as was deſtined for the enemies of Iſrael in future times. The Aſſyrian army was not deſtroyed in this place, but at a greater diſtance from Jeruſalem, and in a different direction.

Ch. XXXI. When Judah was invaded by the Aſſyrians, it was natural for the people to look for aſſiſtance from Egypt, the only great rival power then exiſting. But this they did without conſulting God in the manner

ner which the law preſcribed. For tho' they had kings, God himſelf was ſtill their chief governor; and beſides the prophets, there was a ſtanding method of conſulting the oracle on all great occaſions, and David and others did not neglect it. To puniſh them for this neglect, they are threatened with a total diſappointment in their expectations from Egypt; but they are assured that God himſelf would protect them from the danger, and this was accompliſhed in the defeat of the Aſſyrians in a miraculous manner, without the help of man.

7. As mention is here made of the total abolition of idolatry, which did not take place after the invaſion of Senacherib, I am inclined to think that this prophecy looks to a more diſtant time, when many nations will invade the Holy Land, and be cut off in a manner ſimilar to the deſtruction of the army of the Aſſyrians at this time. See Zach. xiv, &c.

Ch. XXXII. 1. If this prophecy was delivered in the reign of Ahaz, the king that is here mentioned may be Hezekiah who ſucceeded him; but I rather think that it refers to the Meſſiah, or more generally to the ſucceſſion of princes of the houſe of David, who would reign after the reſtoration of the Jews.

4. This alludes to the increaſe of knowledge, and eſpecially of religious knowledge, in the latter times.

5. Princes who rule in righteouſneſs will diſtinguiſh the righteous from the wicked, and treat them accordingly.

9. This is an awful prediction of the calamitous times that will come before the happy one before mentioned; and as this certainly refers to times far remote

from thoſe of Hezekiah, the proſperous times muſt do ſo too.

14. Ophel was an elevated part of the hill of Sion, near to that on which the temple was built, and it had a ſeparate fortification.

15. Carmel was remarkable for its fertility. This would become ſtill more populous, ſo as to reſemble a city; and the wilderneſs, which was not habitable before, would be like Carmel in the time of the prophet.

16. This has never yet taken place, and therefore both the preceding deſolation of the country, and this happy ſtate of it, muſt be ſubſequent to the time of Hezekiah.

20. This is thought to allude to the cuſtom of ſending cattle to tread the fields before the planting of rice in them. For the cuſtom is to throw the ſeed on the water before which it has been trodden by cattle, which Chardin ſays often go midleg deep. But Paleſtine was not a country proper for the growth of rice. It was hilly and bore wheat.

Ch. XXXIII. This prophecy reſpects the lateſt period of the Jewiſh ſtate, and the deſtruction of the nation which ſhould oppreſs the Iſraelites, tho' the firſt part of it was literally fulfilled at the invaſion of Senacherib.

2. *Be thou our arm.* MSS.

3. This people, or nation, muſt, I think, refer to more than the Aſſyrians.

5. This happy moral ſtate of things did not take place in the time of Hezekiah.

7 This

7. This is a deſcription of the alarm occaſioned by the approaching invaſion.

8. According to the common rendering of this verſe, it ſeems to refer to the agreement that Hezekiah made with Senacherib, and which the latter broke. But there is much uncertainty in the meaning; and it may ſignify any cruel and faithleſs enemy, ſuch as will invade the Holy Land in the latter days.

11. *My ſpirit, like fire, ſhall conſume you.* Chal. MSS. L.

14. This ſeems to repreſent the purification of the Iſraelites by their many calamities, in wheh the wicked and profane among them would periſh, but the truly virtuous be preſerved, and ſettled with glory in their own country.

20. This cannot be applied to the time of Hezekiah, but to the future permanent ſtate of peace and ſecurity which the Iſraelites are to enjoy hereafter.

23. Both the land and the ſea forces of the enemy would be diſtreſſed.

24. Pardoning iniquity ſignifies the removal of calamity, as occaſioned by ſin; and this is the language in which the happineſs of future times is generally deſcribed.

Ch. XXXIV. 1. This chapter contains the moſt highly figurative deſcriptions of great revolutions, attended with unſpeakable calamity, which will take place in conſequence of them. It is not in the power of language to ſupply ſtronger figures. They are, therefore, not to be underſtood literally. Nor is it to be ſuppoſed that Edom alone will be the ſcene of the great

ſlaughter here mentioned. The Edomites were one of the enemies of the Iſraelites, and may repreſent all the reſt, which are alike devoted to deſtruction.

9. This is not to be underſtood literally any more than the preceding. Great deveſtation was, no doubt, made in all the countries in the neighbourhood of Judea, and among the reſt in thoſe that were occupied by the Edomites, Moabites, and Ammonites, and for a time they may be ſaid to have been in a great meaſure uninhabited. But in ſome meaſure they recovered themſelves again, and at preſent they are occupied by the Arabs, tho' the cities have not been rebuilt. From other prophecies it appears that thoſe countries will be occupied by the Iſraelietes after their return.

But this prophecy muſt look far beyond the time of the deſolation of Edom, when the Edomites and the other enemies of the Iſraelites, ſuffered by the Chaldeans, and muſt refer to thoſe heavy judgments which will fall upon their enemies, and guilty nations *in* general, in the latter days, the ſame that are indicated by the *war of Armageddon*, which will be attended with a ſimilar deſtruction of men in the book of revelation, and which is perhaps taking place at this very time.

15. The word here rendered *owl*, ſignifies a kind of ſerpent.

Ch. XXXV. 1. This may be conſidered as a part of the ſame prophecy with the preceding, deſcribing the happy ſtate of the Iſraelites, in contraſt with the deveſtation that will be made of other countries; but it certainly refers to a time yet future.

5 This

5. This paſſage tho' referred to by our Saviour, as in ſome ſenſe fulfilled by himſelf, evidently refers to a time yet future, when probably greater things will be done by himſelf; what he did at his firſt coming being only a ſpecimen of what he will perform at that time; when he will not only open the eyes of the blind, and the ears of the deaf, but raiſe the dead.

6. This is evidently a deſcription of temporal proſperity, and of a change in the ſtate of the habitable world, and no account of bleſſings of a ſpiritual nature.

8. *A way*, not in ſome MSS. or in the LXX.

The purity of the inhabitants, as well as the extreme populouſneſs of the country, are certain indications of this prophecy relating to that ſtate of things which is deſcribed in the ſecond chapter of this book.

Ch. XXXVI. Hezekiah was very ſucceſsful in the beginning of his reign, when he conquered the Philiſtines, and tho' his father Ahaz had been tributary to the kings of Aſſyria, he had revolted from them. However, when Senacherib marched againſt him, and had advanced into the heart of the country, Hezekiah found it neceſſary to make his ſubmiſſion. For thus we read 2 Kings xviii, 13. *In the fourteenth year of king Hezekiah did Senacherib king of Aſſyria come up againſt all the fenced cities of Judah and took them. And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me. That which thou puttest on me I will bear. And the king of Aſſyria appointed to Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold. And*

Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At this time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave them to the king of Assyria. All this, however, did not satisfy this rapacious monarch. For after this we come to the history that is now before us, and which is the same, with very little variation, with that in the book of kings, which we may therefore take for granted was copied from that of Isaiah. There is an abridged account of the same transactions in the second book of Chronicles, Ch. 32.

2. Lachish was in the very heart of the country, rather south of Jerusalem.

3. *Thou sayest.* MSS.

7. Senacherib seems to have imagined, that the proper gods of the Jews were those of Ahaz, who had erected an altar to some foreign deity in the temple, similar to one that he had seen at Damascus. This altar Hezekiah had removed.

8. To express his contempt of the forces of Hezekiah, he tells him that, if they should make an alliance, and he should have only two thousand horses, Hezekiah could not find men to mount them. Much confidence was then placed in horsemen, and also in chariots of war; whereas the armies of the Israelites consisted wholly of infantry.

10. He perhaps thought that the worship which Hezekiah had put down was that of Jehovah. It was at least that from which other kings of Judah, and many

ny of the people, had revolted; and this king of Aſſyria ſeems to have preſumed that he was authorized to revenge his cauſe. The heathens, thinking that every country had its own proper deities, always invoked the aid of thoſe of the countries which they invaded, promiſing them the ſame, or ſuperior honours.

17. It was the cuſtom of conquerors in thoſe times to remove the inhabitants from their native country to diſtant places, with a view, no doubt, to break their attachment to it, and take from them a motive to revolt, and alſo to ſtrengthen certain parts of their other dominions by an increaſed population.

20. He had before pretended an authority from Jehovah to invade the country. Now he ſays that Jehovah either would not, or could not deliver them.

Ch. XXXVII. 8. Libnah was to the North of Lachiſh. Perhaps the march of the Cuſhites, or Ethiopians to the aſſiſtance of Hezekiah had induced him to retreat from Lachiſh without taking it.

13. It was the opinion of all the antients, that certain divinities were the protectors of cities and ſtates, and that the events of war depended upon them.

29. Camels, and other beaſts of burden are led by hooks thruſt through the noſe.

30. The year of this invaſion was probably the Sabatical year, and the following that of the Jubilee, which was alſo Sabatical; and the people were aſſured that notwithſtanding this invaſion of the country there would be proviſion enough to ſupply the people without ſowing the grounds. I do not, however, ſee how this could be called *a ſign*, if by it be meant a token of their

deliverance; becauſe this would be ſubſequent to it. For it cannot well be ſuppoſed that the army of Senacherib continued two years in the country after this.

35. In the ſeventh verſe it is ſaid *I will ſend a wind againſt him*, at leaſt ſo it may be rendered; and therefore it is probable that this army was deſtroyed by a ſuffocating wind, ſuch as is not uncommon in ſeveral parts of the Eaſt. No plague could have made ſo much deſtruction in ſo ſhort a time.

Ch. XXXVIII. 2. In the Eaſt perſons paſs both the days and the nights on carpets, which are placed round the room; and the moſt honourable place is the corner, which muſt be moſt free from diſturbance. On a ſopha in the corner of the room it is, therefore, probable that Hezekiah lay during his illneſs; ſo that having his face from the company, he looked towards the wall. N. B. the clauſes included in crotchets are taken from the book of Kings, to make the narrative more complete.

6. After this place the twenty ſecond verſe of this chapter. L.

8. The ſhadow might be made to move in a miraculous manner, without any correſpondent motion of the ſun or the earth.

After this verſe introduce the twenty firſt verſe of this chapter, L.

14. The word here rendered *crane*, Mr. Harmer has ſhewn to be the *hoopoe*.

13. *I roared until the morning*, Chal. L.

16. *For this cauſe ſhall be declared, O Jehovah, concerning thee*, LXX. L.

Ch.

Ch. XXXIX. 1. The Chaldeans having about this time revolted from the Aſſyrians, would naturally be in friendſhip with the Jews who had been oppreſsed by them. They had a common enemy.

2. After the large preſents that Hezekiah had made to Sennacherib, and the deſolation of the country by his invaſion of it, it is not eaſy to account for his great riches. It muſt probably have come from the plunder of the Aſſyrian camp, where he might find all the gold and ſilver with which he had preſented him, beſides other wealth.

6. At this time the fulfilment of this prophecy muſt have appeared very improbable. The Chaldeans having juſt thrown off the yoke of the Aſſyrians, their kingdom muſt have been very inconſiderable.

7. It is thought that this was fulfilled in the caſe of Daniel and his friends, who were of the royal family; tho' it is not expreſsly ſaid that they were made eunuchs, but only that they were committed to the care of the maſter of the eunuchs.

8. This piety of Hezekiah is ſimilar to that of Eli in a like caſe. When he was told of great calamity befalling his family he ſaid, 1 Sam. iii, 18. *It is the Lord, let him do what ſeemeth him good*

Ch. XL. 1. After the recital of the hiſtorical circumſtances in the preceding chapters, which had interrupted the general ſubject of the prophecy, the prophet now reſumes it, and proceeds as in one continued diſcourſe to the end of the book; announcing in the moſt ſublime and highly figurative language, the return of the Iſraelites from their final diſperſion, and their peaceable

peaceable settlement in their own country, with occasionally mentioning that from Babylon, but without any distinction between that return and the final one, and consequently without giving any idea of another and greater captivity and dispersion subsequent to that of Babylon. The intermediate events were announced by later prophets.

2. This cannot refer to any period but the very last and glorious one of the Israelitish nation.

3. As the Divine Being himself, by visible tokens of his presence, conducted the Israelites from Egypt, he is here represented as acting the same part in the final return of this people, and a solemn proclamation is made to prepare the way for him and his followers.

5. Many intimations are given of the great effect that the final restoration of the Jews will have on the minds of men, giving the most abundant proof of the interposition of God in the government of the world; having foreseen an event so distant, and having in the course of his providence ensured the accomplishment of it, notwithstanding every appearance to the contrary.

8. Every thing belonging to man is uncertain; but the word and promise of God may be depended upon. He has promised these glorious things for his people, and will certainly accomplish them.

12. Here the prophet introduces the most sublime description of the power of God who had engaged for the performance of these great things, and he is herein compared to the impotent objects of the heathen worship.

20. In this place is inſerted a paſſage from Ch XLI, 6, 7. It ſuits the place ſo well, that it is generally thought to have been tranſpoſed by ſome careleſs copier.

27. Here we ſee the reaſon why the prophet had enlarged ſo much on the power of God. It was to ſhew that his people had no reaſon to deſpair of his performing all that he had promiſed.

Ch. XLI. 1. I am inclined to think that by *the righteous man*, the Chaldee paraphraſe is right in ſuppoſing that Abraham was intended. He was called from the Eaſt, and the dominion of the world is in ſome ſenſe or other promiſed to his poſterity.]

6. 7. Theſe verſes have no proper place here. Houbigant and Kennicott think they ought to follow Ch. LX, 20.

8. The mention of Iſrael as *the ſervant of God*, and the ſeed of Abraham, gives great countenance to the interpretation of the Chaldee paraphraſt, eſpecially as it is here ſaid that he was called from the extremity of the earth, which is ſynonymous to being called from the Eaſt.

16. This is in correſpondence with many prophecies, which announce a great deſtruction that will hereafter be made of all the enemies of the Jews.

21. After this prophecy relating to what will come to paſs in a very diſtant time, a challenge is given to the heathen deities to do the ſame.

25. This alludes to the call of the Iſraelites from all parts of the world.

26 The

26. The LXX and other antient verſions have, *That we may know the certainty of it.*

Ch. XLII. 1. This *ſervant* cannot be any other than the perſon deſignated juſt before, viz. *my ſervant Jacob*, and by him, that is by his poſterity, all nations are to be inſtructed in religion, as is particularly declared in many parts of this book, as Ch. ii, 3, *Out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem.*

4. This has much the appearance of a deſcription of ſome particular perſon; but is equally applicable to a nation perſonified.

7. This is a deſcription of a power to redreſs all wrongs, and to confer all kinds of benefits; a power which in a variety of languages is aſcribed to the Iſraelites after their reſtoration.

10. This is a hymn of praiſe for the happy ſtate of things in the latter days.

16. This deſcribes the puniſhment of the nations that ſhall oppreſs the Jews, and the favour reſerved for the oppreſſed.

19. A complaint of the ſtupidity of the people, in not receiving the inſtruction that was given them.

25. This deſcribes the puniſhment of their apoſtacy.

Ch. XLIII. 1. From this verſe to the 8th is a deſcription of the great deliverance of the Iſraelites from their long diſperſion.

2. It is common in the Eaſt to fire the dry graſs, and there is conſiderable riſk in paſſing through the flame. This is often done to diſtreſs an enemy.

3 Other

3. Other nations would finally ſuffer, while they would be preſerved; as if the Divine Being had purchaſed their ſafety by the ſacrifice of others.

8. I will lead them back to their country, tho' of themſelves they ſhould be ſo blind as not to be able to ſee their way, or ſo deaf as not to be able to liſten to a guide.

9. This is a declaration of the power of God to effect the great things that are here announced.

14. Iſaiah had informed Hezekiah that his treaſures would be carried to Babylon, and his poſterity made eunuchs in the palace there. This implied the conqueſt of his country by the Chaldeans. Here the overthrow of the Chaldeans, and the return of the Jews, is promiſed. But the account here given of it ſuits much better the final reſtoration of that people.

18. In compariſon with what God would do for his people in the latter days, all that he had done for them before would be wholly inſignificant, and not worth remembering. There is a paſſage in Jeremiah of the ſame import with Ch. xvi, 14. *Behold the day is come, ſaith the Lord, that it ſhall no more be ſaid, the Lord liveth who brought up the children of Iſrael out of the land of Egypt: but the Lord liveth who brought up the children of Iſrael from the land of the North, and from all the land whither he had driven them; and I will bring them again unto their land that I gave unto their fathers.*

20. So much water will be provided for the Iſraelites, to facilitate their paſſage through the wilderneſs, that the wild beaſts will derive advantage from it.

15. No-

25. Notwithſtanding the perverſeneſs of the people, God will for his own ſake, fulfil his promiſe to their anceſtors in their favour.

Ch. XLIV. 2. *Iſrael whom I have chosen;* MSS, LXX, &c.

This is an exhortation to truſt in the promiſes of God notwithſtanding the moſt diſcouraging circumſtances in their ſituation.

5. Here ſeems to be an alluſion to a cuſtom of the heathens, who ſometimes inſcribed upon their hands the name of the deity to whoſe worſhip they were particularly devoted. What follows is a kind of challenge to the heathen gods to do what the true God had done, eſpecially in foretelling diſtant events; and the prophet adds many obſervations to ſhew the folly of idol worſhip.

13. The word here rendered *line*, Biſhop Lowth tranſlates *red ochre*.

14. The cypreſs hardly ever rots, or is worm eaten. The cheſts which contained the Egyptian mummies were of this wood, and the gates of St. Peter's church at Rome, which laſted eleven hundred years without any decay, were of the ſame.

18. It is the cuſtom with the Jews at Aleppo to cloſe the eyes of the bride with gum, and this the bridegroom takes off. But priſoners of the royal family have theirs often faſtened more effectually, and are not allowed to have them open for ſome years. It is, indeed, too often that they are put out intirely.

27. This ſeems to be an alluſion to the manner in which Cyrus ſhould take Babylon; which was by diverting

verting the courſe of the river which ran through it, and entering it by the channel. The ſame is alluded to in Jeremiah L. 38, LI, 36.

28. This is the only caſe in which a perſon not born is mentioned by name by any prophet. But I ſee no reaſon to object to the authenticity of the book on that account. Names, as well as things, muſt be equally known to a Being who can look into futurity.

Ch. XLV. 7. This ſeems to be an alluſion to the religion of the Perſians, according to which *good* and *evil*, *light* and *darkneſs*, had different authors.

9. An admonition not to murmur at the divine proceedings, how unaccountable ſoever they may appear to us.

13. It is ſaid that the paſſage in Iſaiah was ſhewn to Cyrus; and it is not at all improbable. Daniel, who was in favour both with Darius the Mede, and with him, would, no doubt, do it; and this will account for the decree which Cyrus made in their favour.

14. The moſt diſtant nations, and the moſt powerful ſhall acknowledge the pre-eminence of the Iſraelites after their reſtoration.

17. This evidently refers to a time that is yet future.

25. This alſo relates to a future time, when, according to many prophecies, all nations ſhall join in the worſhip of the one true God.

Ch. XLVI. In this chapter the prophet expoſes the folly of idol worſhip, and declares the ability of the true God to execute all that he had promiſed in favour of the Iſraelites.

11. The enſign of Cyrus is ſaid to have been a golden eagle; and to him, whoſe country was to the Eaſt of Babylon, there is probably an alluſion in this place.

Ch. XLVII. 1. This is a repreſentation of the deſolation to which Chaldea would be reduced, notwithſtanding its addictedneſs to idol worſhip.

2. The wealthieſt and moſt delicate among them would be reduced to ſervitude; and be obliged to ſubmit to the meaneſt offices; ſuch as were commonly performed by ſlaves.

6. God was juſtly angry with his people, and employed the Chaldeans to puniſh them; but they did it without mercy, and merely to gratify their luſt for power.

7. *Thy latter end.* MSS.

9. Babylon, after a long ſiege, was taken in the night, during a great feſtival, when the inhabitants had no expectation of ſuch an event.

15. Babylon muſt have been the centre of a great commerce, and yet none of the nations with whom the Chaldeans had dealings could deliver them.

Ch. XLVIII. 10, *But not as ſilver.* MSS. L.

14. An alluſion to Cyrus.

16. This was not like an obſcure heathen oracle, nor a muttering out of the earth, like the ſpeech of necromancers, but a clear prediction of what would certainly come to paſs.

21. A beautiful deſcription of the ſafety with which God would conduct the Iſraelites from the places of their diſperſion.

22. There are many intimations that the wicked Iſraelites will periſh in their diſperſion, and that only the virtuous and pious will be preſerved.

Ch.

Ch. XLIX. The whole of this chapter is evidently a ſublime deſcription of the glorious return of the Jews from the places of their diſperſion, to become the Lords and inſtructors of the whole world. The ſpeaker is Jacob. A prophecy concerning him preceded his birth, tho' his name was not then mentioned. It was ſaid of him, Gen. xxv, 23, that *The elder ſhould ſerve the younger.*

5. *That Iſrael unto him may be gathered.* MSS. L. Here the ſpeaker is not the nation perſonified, but ſome one perſon, their leader and guide, no doubt the Meſſiah, or the prince of the houſe of David before mentioned, who is repreſented as the reſtorer of Iſrael, and the inſtructor of the whole world; tho' this is alſo ſpoken of as the honourable buſineſs of the whole nation.

7. Here this glorious perſon is ſpoken of as having for ſome time appeared in a deſpicable light, and yet deſtined to be the ruler of thoſe who had treated him with contempt. It is, therefore, probable that Jeſus, as the Meſſiah, was intended in this place; and yet in the next verſe he is ſpoken of as the perſon, who would lead the people to the promiſed land. In what ſenſe can this be aſcribed to the Meſſiah?

12. Nothing can be more evident than that the return of the Jews from their laſt diſperſion is alluded to in this place. *Sinim* is perhaps *Syene* in the ſouthern extremity of Egypt.

15. This is a moſt expreſſive image, to denote the ſtrong affection that God has for his people.

16. This is an alluſion to the cuſtom of making indelible marks on the hands, and other parts of the body, to denote men's attachment either to their gods or their friends.

17. *They that deſtroyed thee ſhall ſoon become thy builders.* A. V. L.

18. This is agreeable to the tenor of many prophecies, which repreſent all nations as aſſiſting the Iſraelites at their return, and loading them with wealth.

22. It is uſual in the Eaſt to carry young children on the ſhoulder. *Fragments* Vol. II, p. 193.

23. This is clearly a prophecy of the ſubjection, in ſome ſenſe or other, of all nations to the Jews.

26. This too is in agreement with many predictions of the heavieſt judgments falling on thoſe nations which ſhould oppreſs the Jews in their diſperſed ſtate.

Ch. L. 1. Tho' he divorced the mother for her crimes, he never ſold his children, as fathers had a legal right on certain conditions to do; and then they might be redeemed. He therefore claimed them as his own, and was able to aſſert his right, whatever obſtacles, by land or by water, might be in his way to recover them.

4. As far as appears from the context, the ſpeaker in this place is the prophet himſelf; and ſo it was underſtood by Lowth, tho' he ſays that in this the prophet was a type of Chriſt. As the prophet had his inſtructions from God, he ſubmitted to every indignity with which he was treated; and to the moſt cruel and opprobrious treatment many of the prophets were often

expoſed

poſed, tho' we know nothing of that of Iſaiah in particular. It is ſaid that in the reign of Manaſſeh he was put to death, by being ſawn between two boards.

11. If they truſted to themſelves, without looking to God they would be confounded.

Ch. LI. 1. The prophet ſhews that the deliverance of the people from all their oppreſſions would come from God, who originally called Abraham, and made him the father of a nation, and would exert himſelf as much in favour of his deſcendants.

9. Rahab is Egypt. The word ſignifies *ſtrong* or *proud*.

11. As the Iſraelites returned in triumph out of Egypt, they would return in the ſame manner from the countries in which they would afterwards be diſperſed.

19. *who will comfort thee?* MSS. LXX.

20. This *wild ox* is probably the *buffalo*.

28. Here, by a ſtrong figure of ſpeech, the Iſraelites are informed that their enemies would finally be greater ſufferers from the divine diſpleaſure than they ſhould be.

Ch. LII. 1. This is a ſublime deſcription of the triumphant manner in which the Iſraelites will return from their preſent diſperſion.

2. A chair of ſtate, or a throne, was elevated, and had a footſtool by which to aſcend to it, and by which the feet of the perſon ſitting in it were ſupported.

4. The Egyptians and Aſſyrians are frequently put for all the enemies of the Iſraelites. To Egypt they

went voluntarily, and to Aſſyria they were carried by force; but they were cruelly oppreſſed by both.

7. Their deliverance is ſuppoſed to be announced by a meſſenger, or herald, going before the Divine Being, who appears as their deliverer.

10. That all mankind are to be convinced of the power and providence of God by his interpoſition in favour of his people at their reſtoration, is aſſerted in ſeveral prophecies.

12. They will not return privately, or by ſtealth, but openly, in a triumphant manner.

13. This *ſervant* cannot be any other than his *ſervant Jacob*, ſo often denominated in this manner, and ſpoken of immediately before, without any notice of a change of perſon. See Ch. XLIV 1. ii, 21. XLV. 4.

14. The prophet in this place contraſts the appearance of his nation in their mean and deſpiſed condition, while they were diſperſed among all other nations, with the glory in which they would appear afterwards.

15. A figure ſignifying to *refreſh*, to *revive*, which is the effect of ſprinkling water on the face. MARTIN.

19. *Who will comfort thee?* LXX. L. MSS.

Ch. LIII. 1. Who will believe the great change that will be made in the appearance of this nation.

3. *As one that hideth his face from us.* MSS.

He had both a melancholy and a contemptible appearance.

6. Foreign nations are here the ſpeaker, and they ſay that the afflictions of the Iſraelites were ſuch as if they had ſuffered for the crimes of all other nations, which by this means would go unpuniſhed. 8. Here

8. Here the ſpeaker ſeems to change to the Divine Being; but the only circumſtance which indicates this is the word עַמִּי *my people*, and immediately after this the ſpeaker is the other nations, as before. I therefore conjecture that the word was originally עַמִּים (the ſame word in another form) *the nations*; and Biſhop Lowth obſerves that this very word had no doubt undergone the ſame change in another place, viz. Ch. LI. 14. Admitting this conjecture, the ſenſe is the ſame with that of the preceding verſe, the expreſſion only being varied, after the manner of this prophet, and the poetical language of the ſcriptures in general.

The ſenſe of the middle clauſe of this verſe is peculiarly uncertain; and it is variouſly rendered in the antient verſions. The Chaldee paraphraſe, which I prefer, is *Who can declare the wonders that will be performed in those days*; which is equivalent to what the prophet had ſaid before, *Who hath believed our report*, ſo extraordinary will this hiſtory appear.

9. The rendering of this verſe is very uncertain. All the antient verſions give it differently. The Seventy has, *I will give wicked men for his burial, and the rich for his death*; meaning probably that God would puniſh the wicked and the rich for the death to which they would put him. This is more fully expreſſed in the Arabic, *I will punish the wicked for his burial, and the rich for his death*. The Syriac has, *The wicked contributed to his burial, and the rich to his death*, or were guilty of putting him to death. The Chaldee has, *He will send the wicked into hell, and the rich who put him to a cruel death*. On the whole, the meaning ſeems to

be

be that rich and wicked men (characters which often go together in the ſcriptures) have cruelly oppreſſed him, and will be puniſhed for it.

10. There is no leſs uncertainty in the rendering of this verſe. The Syriac, which ſeems to give the beſt ſenſe, has *Sin is imputed to him* (i. e. *ſuffering is inflicted upon him*) *that he might see his seed and prolong his days*, and that the pleaſure of God might proſper by his means.

11. The Syriac renders this, *He shall see of his labour*, or the fruit of his labour, *he will replenish the righteous with knowledge, and justify them.* But the great variety in all the verſions ſhew the great uncertainty of the true ſenſe.

12. In this verſe ſeems to be comprized the general ſenſe of all the preceding, which is, that on account of his great ſufferings, and the patience with which he bore them, he would be amply rewarded. And agreeably to this, the prophet proceeds in the next chapter to deſcribe the happy condition of the people after their diſperſion.

Ch. LIV. 1. This chapter, which connects with the preceding, as a continuation of the ſame prophecy, begins with exultation on the view of the great population of Paleſtine immediately after the return of the Jews; which appearing all at once, after a ſtate of extreme deſolation, excites the greateſt ſurprize.

8. From this it is evident that the ſufferings of the Iſraelites during their preſent diſperſed and calamitous ſtate will bear but a ſmall proportion to the glory and happineſs of their future condition; a proof that the world

world is to continue much more than a thouſand years, in what is uſually called the *millenium*.

10. Nothing can be more evident than that this promiſe has not yet been fulfilled; but that it will be fulfilled in its fulleſt extent, no believer in revelation can entertain a doubt.

12. Theſe images denote great ſtrength and alſo purity, in the New City. The *agate* ſhould have been the *ruby*.

15. That many ſtrangers will conform to the Jewiſh religion, and ſettle with that nation after their return, is intimated in many prophecies.

16. Having created even the makers of offenſive inſtruments, no uſe can be made of them contrary to his will.

Ch. LV. 1. This chapter contains an aſſurance of every bleſſing from faith in the divine promiſes; the favour of God being gratuitous, and alſo not uncertain and deceitful, like that of the world.

3. This is a repetition of the promiſe of ſome prince of the houſe of David, under whom the Iſraelites will hereafter enjoy perfect ſecurity, and receive the homage of all nations.

4. A watchman to the people. MSS.

Ch. LVI. 8. There are many intimations in the prophecies, that the divine diſpenſations to the Iſraelites have reſpect to the whole world, and that by their means the knowledge, and the worſhip of the true God is to become univerſal.

9. Here is evidently a beginning of a new ſubject, viz. a complaint of the depravity of the age, and par-

ticularly of the teachers and governors, with a denunciation of the judgments of God on that account.

Ch. LVII. 6. Among other heathen ſuperſtitions was the veneration for large and ſmooth ſtones, on the idea, no doubt, of ſome divinity reſiding in them. Arnobius ſays that before he was a chriſtian, wherever he ſaw a ſmooth ſtone, daubed with oil (which ſhewed that it had been conſidered with particular reſpect) he prayed to it, as if ſome extraordinary power reſided in it.

8. They placed the images of their tutelary deities in thoſe places.

9. Some king, perhaps of Aſſyria, or Egypt, whoſe aſſiſtance they courted without conſulting the oracle of God. Hoſea, who lived at the ſame time with Iſaiah, ſays Ch. xii. 1, *They make a covenant with Aſſyria, and oil is carried into Egypt.*

10. *And haſt not ſaid, I will deſiſt* (Dodson) *Thou haſt acquired great wealth, therefore thou haſt not made ſupplication unto me.* Id.

12. *I will declare my righteouſness.* MS. L.

19. The *fruit of the lips*, according to Paul, Heb. xiii, 15, is the *ſacrifice of praiſe*. This God beſtows by giving cauſe for thankfulneſs.

Ch. LVIII. This chapter contains a moſt animated invective againſt hypocriſy, and all mere forms of religion, without correſponding ſentiments of the heart. In this we ſee the excellent moral tendency of the Jewiſh diſpenſation.

10.——*Thy bread to the hungry.* MSS.

Ch. LIX. This chapter contains a ſevere reproof for many vices to which the Jews were addicted, a denunciation

denunciation of judgments in conſequence of them, and a promiſe of favour on repentance.

21. Many prophecies beſides this ſpeak of the virtue and obedience of the Iſraelites after their final reſtoration.

Ch. LX. 1. The future glorious ſtate of the Hebrew nation, and the homage that is to be paid to them by all other nations, are here repreſented in language peculiarly ſtriking.

4. Chardin ſays that in the Eaſt children are commonly carried aſtride on the hip, with the arm round the body. Sometimes they are carried on men's ſhoulders.

5. *Then ſhalt thou fear.* MSS. LXX.

6. Preſents will be brought from all countries.

12. If there be any meaning in language, all nations muſt in ſome ſenſe be ſubject to the Iſraelites.

21. We ſee here, as in many other places, an intimation of the prevalence of virtue, as well as of happineſs, among the Iſraelites after their reſtoration.

Ch. LXI. 1. The prophet declares his commiſſion to publiſh glad tidings to his nation; not that he himſelf was to do the great things here promiſed, as the language literally implies, but to announce that they would be done.

2. A *year* means a *period* in general, the time when God would puniſh other nations, and ſhew favour to the Iſraelites.

10. The ſpeaker in this place is the Hebrew nation.

Ch. LXII. The ſame ſubject, viz. the happy return of

of the Iſraelites, and their final ſettlement in Paleſtine, is continued in this chapter.

5. *So ſhall thy reſtorer wed thee.* L.

Ch. LXIII. This is a figurative repreſentation of the deſtruction that God would make of the enemies of the Iſraelites. The Edomites being put for them all.

6. *And I crushed them in my indignation, and I ſpilt their life's blood on the ground.* *MSS.* L.

7. From this place to the end of chapter 64, is a recapitulation of the dealings of God with the Hebrew nation from the firſt.

15. A prayer and expoſtulation with God concerning the deſerted ſtate of his people.

16. *O deliver us for thy name's ſake.* *MSS.*

Ch. LXIV. 5. *Thou meetest with joy thoſe who work righteouſneſs, who in thy ways remember thee. Lo thou art angry for we have ſinned becauſe of our deeds, far we have been rebellious.* Conj. L.

Ch. LXV. This chapter begins with a complaint of the diſobedience and idolatry of the Iſraelites. A puniſhment is then threatened to thoſe who continue in theſe practices, with a promiſe of favour and reward to the obedient and pious, and it ends with an account of the peaceful and happy ſtate of the nation in the latter days.

4. It was the cuſtom of the heathens to have altars on the roofs of their houſes. The *broth* here alluded to was for the purpoſe of luſtrations, and other ſuperſtitious practices. The ſeething a kid in its mother's milk is thought to have been of this kind.

With

With ſuch things they ſprinkled their fields and gardens, thinking it contributed to their fertility. Another heathen cuſtom here alluded to, was their proclamations for all perſons not duly prepared to ſtand at a diſtance and not approach their ſacrifices. *Procul, procul este profani.*

The remaining among the groves may allude to ſome heatheniſh cuſtoms reſpecting the dead. In the Eaſt tombs are often built by perſons of condition with much magnificence, and ſo as to afford ſhelter from the weather to thoſe who have no habitation.

8. Notwithſtanding the general apoſtacy, a ſmall number would be preſerved on account of their virtue and piety.

10. Sharon, and the valley of Aſher, were famous for their fertility. The former was not far from Joppa, and the other was near Gilgal to the North of Jericho.

11. *Who ſet in order a table for Gad, and fill out a libation to Meni.* M. L.

It is moſt probable that *Gad* ſignifies the goddeſs of good fortune, and that *Meni* was the moon. To the latter of theſe words, which ſignifies *number*, there is an alluſion in the prophecy.

Jerom ſays that in all cities, and eſpecially in Egypt, and Alexandria, it was an antient cuſtom of idolaters the laſt day of the year, or of the moon, to place a table furniſhed with dainties of various kinds, in order to procure a happy new year, or month. *Jurieu sur les dogmes*, p. 697.

17 The

17. The new heavens and new earth evidently mean a new and better ſtate of things.

20. This ſeems to be an intimation that in the laſt ſtate of things men will live as long as the Antediluvians.

25. This beautiful image is repeated from a former prophecy, repreſenting the peaceable and happy ſtate of things in the laſt ages.

Ch. LXVI. In this chapter we have a kind of repetition of all the great ſubjects of this prophetical book, a reproof of the people for their hypocriſy and other vices, the puniſhment of the wicked among them, the future happy ſtate of the nation in general, and the deſtruction of their invaders.

2. *And all theſe things are mine, ſaith the Lord,* LXX. L.

Hezekiah repaired the temple after the profanation of it by Ahaz, and to this it is probable that the prophet here alludes. He properly reminds them that the moſt pleaſing habitation of God was the heart of the humble and the pious.

3. Without virtue all ſervices, tho' commanded by God, are offenſive to him. Agreeable to this Solomon ſays Pr. xv, 8. *The ſacrifice of the wicked is an abomination to the Lord.*

5. *Say ye to your brethren that hate you* &c. LXX. L.

This ſeems to be a precept ſimilar to that of our Saviour, *love your enemies*, and *do good to them that hate you.* This noble ſentiment is not urged very diſtinctly

tinctly in any part of the Old Teſtament, tho' the love of the *ſtranger* is particularly recommended by Moſes.

6. The tranſition in this verſe to the puniſhment of the wicked and apoſtate Jews, and in the next to the ſudden populouſneſs of Paleſtine, after the return of its antient inhabitants, ſeems abrupt.

17. *In the gardens after the rites of Achad*, i. e. a god of the Aſſyrians. L.

The word here rendered *the abomination* is probably the kid boiled in its mother's milk. In Ch. LXV, 34, the ſame is probably intended by the *broth of abominable things*.

The idolatrous Jews will periſh together with their invaders, and to ſeveral of their heatheniſh practices the prophet here alludes. The word here rendered *mouſe* Mr. Harris ſays is the *jerboa*, a ſmall animal of the rat kind. Its hind legs are very large, and it jumps rather than runs.

19. This is an intimation that thoſe of the invaders of Judea who ſhall eſcape from the great deſtruction that will be made of them, will be the means of ſpreading the account of it, and of the wonderful interpoſition of providence in that event; and that this would contribute in an eminent manner to the conviction and reformation of the world.

20. *On horſes, and in litters, and in coaches.* L. This laſt is a ſort of vehicle much uſed in the Eaſt, conſiſting of a pair of hampers thrown acroſs a camels back. L.

21. Many of other nations will join the Jews and be incorporated with them on their return. By being made *prieſts* and *Levites*, muſt be underſtood their being treated

treated with honour and reſpect. For none but thoſe of the tribe of Levi could be Levites, and none beſides thoſe of the family of Aaron could be prieſts, even of the Hebrew nation.

24. This circumſtance is more particularly enlarged upon by Zachariah, who ſays that deputies from all nations will join the Hebrews in the celebration of the feaſt of tabernacles. When they come they will ſee the marks of the great deſtruction that will have been made of thoſe who had invaded the country, and be convinced by their own eyes of the divine interpoſition on that occaſion. The language in which the prophet here expreſſes himſelf was adopted by our Saviour, to expreſs the puniſhment of the wicked in a future ſtate; but it cannot mean more than that their puniſhment will be exemplary and complete, not terminating till the end of it was accompliſhed. Indeed, an attention to theſe figures of ſpeech implies this. For we cannot ſuppoſe that the fires which are to conſume the carcaſes of theſe people will continue to burn forever, or that the worms that feed on them will always do ſo. In time they muſt be entirely conſumed, and then both the fire, and the feeding of the worms, muſt ceaſe.

NOTES ON THE BOOK OF

JEREMIAH.

JEREMIAH was of the order of prieſts of Anathoth, a city in the tribe of Benjamin, about three miles north of Jeruſalem. He was very young when he was called to the prophetic office, and he continued in it at leaſt forty two years, reckoning from the thirteenth of Joſiah. In the reigns of the laſt kings of Judah the faithful diſcharge of the duties of his office was attended with much perſonal danger, the particulars of which we find in this book. Being carried into Egypt againſt his moſt earneſt remonſtrances, after the deſtruction of Jeruſalem by Nebuchadnezzar, it is ſaid that he was ſtoned to death by his countrymen, who were ſoon after ſeverely puniſhed in the conqueſt of that country by the Chaldeans, according to his prediction.

The ſubjects of the prophecies of Jeremiah very much reſemble thoſe of Iſaiah, and other prophets, who had preceded him. He inveighs againſt the vices of the times in which he lived, denounces divine judgments on that account, and dwells pretty largely on the happineſs that was reſerved for his countrymen in the latter days. He alſo, like many other prophets, was commiſſioned to predict the fate of the neighbouring

ing nations. What more particularly expoſed him to the ill will of his countrymen, eſpecially the nobles, was his preremptorily foretelling the taking of Jeruſalem by Nebuchadnezzar. He alſo foretold that the duration of the Babyloniſh captivity would be ſeventy years. But he gives no intimation of any ſubſequent diſperſion, any more than Iſaiah, tho' his prophecies relate to a period far beyond that of the return from Babylon, and to a time that is yet future. No regard has been paid to the order of time in the arrangement of the different parts of this book, but it is pretty eaſy to reduce them to chronological order, as dates are annexed to moſt of them.

Ch. I. 6. From this circumſtance it appears that Jeremiah muſt have been young when he had this viſion, tho' probably not ſo young as Samuel when God ſpake to him the firſt time.

9. This being in a viſion, there was perhaps the appearance of a human form as the ſymbol of the divine preſence, as there was to Abraham when he received three angels, one of whom afterwards converſed with him in the character of Jehovah.

10. Not that the prophet himſelf had this great power to exerciſe at his pleaſure, but that he would be commiſſioned by God to announce theſe events.

11. The Hebrew word for an *almond* is derived from a root which ſignifies to *be upon the watch*, and on this account the emblem was, no doubt, choſen.

14. The invaſion of both the Aſſyrians and the Chaldeans was from the North. For tho' Chaldea lay to the Eaſt of Paleſtine, an army could not croſs the deſert

that

that was between the two countries in that direction. They were obliged to go firſt to the North, as Abraham did when he left Ur of the Chaldees. He firſt went to Padan Aram in Meſopotamia, and thence travelled ſouthward to go to the land of Canaan.

Ch. II. 1. The prophetical diſcourſe that begins with this chapter is continued to the 6th verſe of the next. It contains a pathetical expoſtulation with the tribe of Judah, on account of their forſaking their own God, who had done ſuch great things for them, and addicting themſelves to the worſhip of idols that could do nothing for them.

3. This is one of the many denunciations of the judgments of God againſt the enemies of the Hebrew nation.

5. To *walk in vanity*, ſignifies to worſhip idols, which are altogether vain and impotent.

6. The wilderneſs is called *a pit*, becauſe it ſeemed to be a place out of which the people could not eſcape.

10. Chittim means the countries to the Weſt of Paleſtine, perhaps Italy, or other countries ſituated on the Mediterranean, and Kedar was in Arabia which is to the Eaſt of Paleſtine. It therefore means, look in all, and the moſt oppoſite directions.

11. The attachment of all people to the religion of their fathers is a remarkable circumſtance confirmed by all hiſtory, there being no example of any nation voluntarily and generally changing the religion derived by them from their anceſtors, except the Iſraelites. This ſupplies an argument greatly in favour of the divine

origin of their religion: It was a mode of worſhip for which they had no predilection; and as they were always diſpoſed to revolt from it, it was one that they would never have adopted of their own choice, but only as compelled by evidence of the moſt convincing kind.

In after ages the attachment of the Jews to their religion came to be as great as that of any other nation to their's; and therefore chriſtianity could never have been introduced among them without the moſt unqueſtionable miracles. No ordinary evidence would have convinced any Jew of the truth of ſuch a religion as the chriſtian, which acknowledged a crucified malefactor for their Meſſiah. The attachment of all the heathens to their ſeveral religions at the time of the promulgation of chriſtianity, was not at all abated from what it had ever been, but rather ſtrengthened by time; and therefore they alſo muſt have been exceedingly averſe to receive a new religion, eſpecially from Jews, whom they generally held in great contempt, as the Jews, on their ſide, did them.

15. In this the prophet ſpeaks of future events as if they were paſt.

16. Noph was Memphis, and Tahpantes was Daphnæ Peluſiacæ, or Peluſium, cities in Egypt. This probably refers to the invaſion of the country by the Egyptians, when Jehoahaz was carried to Egypt and died there.

18. When the Iſraelites were attacked by the Egyptians they had recourſe to the Aſſyrians; and when they were invaded by the Aſſyrians, they applied for help

help to the Egyptians; theſe being the two great rival powers of thoſe times.

20. *Surely of a long time thou haſt broken thy yoke, thou haſt burſt thy bonds.* LXX. &c. Bl.

21. The vines of Sorek were particularly excellent. It was from this valley that the ſpies ſent out by Moſes brought a bunch of grapes, which was carried on a pole by two men.

22. What is here called *nitre*, the Latins called *natrum*. It was a foſſile alkaline earth, which in ſome meaſure anſwered the purpoſe of ſoap.

23. This was probably the valley of the ſon of Hinnom, near Jeruſalem, which was infamous for idolatrous rites, and eſpecially for the ſacrificing of children to Molock.

24. The eagerneſs with which the Iſraelites ran into idolatry, is compared to the fierceneſs and intractableneſs of theſe wild and ſwift animals at the ſeaſon of copulation.

25. That is, take care leſt, in conſequence of your addictedneſs to idolatry, you be reduced to the diſtreſſed ſituation which had been threatened by Moſes when he ſaid (Deut. xxviii, 48) *Thou ſhalt ſerve thine enemies in hunger and in thirſt, and in nakedness, and in the want of all things*; or like what was prophecied concerning the Egyptian captives, in Is. xx, 4, who went naked and barefoot.

33. Calamity is here perſonified. As the people had found out the way to idol worſhip, calamity would find its way to them.

34. Their idolatrous practices had not been concealed. Even the blood they had ſhed in them had not been covered with earth, as blood in general was directed to be, but was ſprinkled upon the oaks under which they had erected their altars. They had not been at all aſhamed of their ways.

36. They had been diſappointed in their expectations from the Aſſyrians in the time of king Ahaz, when we read (2 Chron xxviii, 20) *they diſtreſsed him but ſtrengthened him not*; and they are now threatened with no better ſucceſs from their application to the Egyptians. And in the reign of Zedekiah, when they expected aſſiſtance from Egypt, Jeremiah was directed to inform them (Ch. xxxvii, 7) that Pharoah's army, which was come forth to help them, would return to Egypt into their own land, and that the Chaldeans would come and take the city; which accordingly came to paſs.

37. To cover the head was a mark of deep affliction. Thus Tamar, after being deflowered by Amnon, not only *put aſhes on her head* (2 Sam, xiii, 19) but *laid her hand on her head, and went out crying*. And when David fled from Abſalom we read 2, Sam. xv: 30, *he aſcended the mount of Olives, weeping as he went, and had his head covered; and all the people that were with him covered every man his head, and they went up weeping as they went.*

Ch. III. 1 Tho' according to the law of Moſes, a woman divorced on account of adultery could not be taken again, ſo great was the affection that Jehovah retained for his people, that he would receive them again

gain after all their idolatries, if they would ſincerely return to him.

2. The eagerneſs with which the Arabs watch for travellers is particularly deſcribed by Sir John Chardin. "The Arabs," he ſays, "watch for Caravans with the "greateſt avidity, looking about them on all ſides, "raiſing themſelves up on their horſes, running here "and there to ſee if they cannot perceive any ſmoke, "or duſt, or track on the ground, or any other mark "of people paſſing along." *Harmer* Vol. 1. Ch. 2. Obſ. 7.

3. The former rain was after the drought of ſummer, and prepared the ground for ploughing, and the latter rain was about the middle of April, which was of uſe for ſwelling and filling the corn before harveſt; but all the winter months in that country are more or leſs rainy. God had already chaſtiſed them in ſome meaſure, but without any good effect.

6. The prophecy, or diſcourſe, which begins at this verſe is continued to the end of the ſixth chapter. It contains a ſolemn reproof of the people of Judah for imitating the idolatry of the ten tribes, which were then gone into captivity, a denunciation of divine judgments in conſequence of this, but with a promiſe of forgiveneſs on their repentance, and a proſpect of happier times hereafter. This prophecy was delivered in the reign of the pious Joſiah. But tho' he did every thing in his power to promote a reformation, the people did not ſincerely join him, and therefore their hypocriſy is particularly inveighed againſt.

8. *And she saw*, MSS.

12. The ten tribes were carried captive into Media, which was to the North of Paleſtine.

16. This is a repetition, with ſome change in the language, of the glorious promiſes of God to the Hebrew nation in the latter days, when the people in general will be virtuous, and flouriſhing beyond what they had ever been before. The peculiar preſence of God, inſtead of being confined to the *mercy ſeat*, on the ark, would fill the whole city. And it is obſervable, that in Ezekiel's deſcription of the temple that is to be erected hereafter, no mention is made of any ark.

18. Here the joint return, and the future union, of all the twelve tribes, are diſtinctly mentioned.

23. This probably refers to their idolatrous rites upon the hills, and to the noiſy and riotous manner in which they were uſually celebrated.

24. Meaning their idols, of which they were now aſhamed.

Ch. IV. 1. With a ſmall alteration in the Hebrew it will be, *If thou wilt return unto me, O Iſrael, thou ſhalt abide*; which will correſpond to the next clauſe, *And if thou wilt put away thine abominations out of my ſight thou ſhalt not remove.*

6. This is an intimation of the approach of the Chaldeans, and of the conqueſt of the country.

10. God permitted them to be deceived by the falſe prophets. But according to the Arabic verſion this is not the prophet, but of the people who had taken the falſe prophets for true ones, and had been deceived by them; and this was probably agreeable to the uncorrupted original.

12. *Shall come unto him.* MSS. 15 Their

15. Their idolatry was not concealed, but publiſhed, eſpecially in thoſe places to the North of Jeruſalem from which their enemies would make their approach.

16. By *watchers* are meant hoſtile armies, which would beſiege their cities, and prevent any eſcape from them.

17. As there are few hedges in the Eaſt valuable products are often watched with much care, eſpecially near to a public road.

20. *All* the furniture of their houſes.

23. A figurative deſcription of the great deſolation of the country.

Ch. V. 2. Thoſe of them who did not wholly abandon their religion, but when they ſwore, ſwore by the name of Jehovah, were hypocritical and immoral.

15. The language of Chaldea was conſiderably different from the Hebrew, tho' they were derived from the ſame ſtock.

28. Tho' they oppreſſed the innocent, they gave the wicked even more than they claimed.

30. With a little alteration it will be, *tho' thou anointest thy face with painting*, which is agreeable to the LXX.

Ch. VI. 1. Jeruſalem was in the tribe of Benjamin, and the places here mentioned were in the neighbourhood of it, about twelve miles to the South.

20 A very coſtly kind of incenſe was made for the ſervice of the temple. But the punctuality of the people in theſe rites would avail them nothing without moral virtue. The cane was probably the ſugar cane which

which was a native of the Eaſt, and thence was carried to the Weſt Indies.

27. *I have appointed thee to make an aſſay among my people, as to the gold thereof.* LXX. Bl.

The prophet is here compared to an aſſay maſter, to try the purity of the people, and they were found to reſemble baſe metal.

29. Lead was made uſe of in refining metals.

Ch. VII. 1. From this place to the end of the tenth chapter is one prophetical diſcourſe, containing an earneſt expoſtulation with the people on account of their idolatry and vices, promiſing them favour on their repentance, but threatning them with extermination if they did not repent. They are particularly warned againſt truſting to the flattering promiſes of their falſe prophets.

4. It is evident from this, that their addictedneſs to idolatry, great as it was, did not lead them to abandon their faith in their own God. They even thought they were under his protection, and that he would not ſuffer his temple to be deſtroyed by any foreign nation.

12. They might ſee by the example of Shiloh, which was in the kingdom of Iſrael, that a place conſecrated to Jehovah was not on that account exempt from the heavieſt judgments. That place, as well as the reſt of the country which had belonged to the ten tribes, was then in the poſſeſſion of the Aſſyrians, having been abandoned by God on account of the idolatry of the inhabitants.

23. It does not mean that no religious rites, ſuch as ſacrifices, had been appointed. For the moſt particular directions are given concerning them in the books of Moſes, but that leſs ſtreſs had always been laid upon every thing of this kind than upon moral virtue, and that their tranſgreſſing theſe precepts, even ſo far as to eat the fleſh of burnt offerings, which were directed to be wholly conſumed, was a ſmall thing compared to the violation of moral duties.

29. Tho' the Nazarites were not to cut their hair, yet ſo great was this occaſion for mourning, in which this was generally practiſed, that the prophet, tho' a Nazarite, was directed to pay no regard to this vow, but to cut off his hair, and appear in mourning.

31. This was the place in the valley in which the fires were made for ſacrificing children to Molock, and is thought to have had this name from the *drums* that were uſed to ſtifle the cries of the children that were burned.

Ch. VIII. 1. Joſephus ſays that great treaſures were depoſited in the ſepulchres of the kings, and that they were untouched till the pontificate of John Hircanus, who opened one of the cells, and took out of it three thouſand talents of ſilver. Afterwards Herod opened another, and took out of it a very conſiderable ſum. As it is not at all probable that ſuch a treaſure as this would eſcape the Chaldeans, or have been ſpared by them, the account of Joſephus is very improbable. However the prophecy has, no doubt, been fulfilled; ſince neither

treaſures

treaſures, nor even ſtones, are now to be found in the place.

4. Repentance was ſtill poſſible, and the predicted calamity to be avoided.

7. Theſe birds have a regular time for their migrations, but they return with the ſame regularity; whereas the Iſraelites had gone away without any return.

8. It appears from this that the ſcribes of theſe times preverted the ſenſe of their ſcriptures, a circumſtance which ſhews that, notwithſtanding the apoſtacy of the people, they ſtill retained a reſpect for the laws of Moſes, and never thought that there was any impoſture in the caſe.

14. In theſe verſes the prophet, or ſome of the people, are the ſpeaker, exhorting their neighbours to leave the open and defenceleſs villages, and take refuge in the fortified cities againſt the time of the invaſion. The word that is rendered *hemlock* in this place may ſignify any bitter herb or plant. Dan was in the northern extremity of the country, the firſt place that the Chaldeans would come to.

17. In the Eaſt there is a method of charming ſerpents, ſo that they may be handled with impunity. It is practiſed at this day, but it is not underſtood by any Europeans.

19. Is not Jehovah the natural protector of Zion? How then can it be deſerted and abandoned to the enemy? It is replied, that it was not owing to any want of power in Jehovah, but he abandoned it on account of the idolatries that were practiſed in it.

20 They

20. They probably expected relief from the march of the Egyptians; but the ſeaſon was over, and no help came.

22. This was a reſinous ſubſtance, famous for its medicinal qualities, tho' it is not now found in thoſe parts, unleſs, which is not improbable, it be the reſin of the terebinthus, which abounds in that part of the country, and is uſed in curing wounds. The meaning is, was the country wholly unprovided with the means of better knowledge, ſo that they could not recover from the wrong ſteps that they had taken?

Ch. IX. 2. Such a temporary hut, or place of ſhelter, as travellers uſually erected, when they found no caravanſera, or building expreſsly provided for their accommodation, in a journey. So poor a place as this the prophet preferred to living with a vicious and degenerate people.

7. He would apply the furnace of affliction to purify them.

11. This muſt have been a proverbial expreſſion to denote deſolation in general. For crocodiles, which is the probable meaning of the word rendered dragons, frequent rivers or watery places only.

16. This is the very language of Moſes when he predicted their general diſperſion. Lev. xxvi, 23.

17. Unnatural as it ſeems to us, public mourning is a profeſſion in the Eaſt, practiſed by women who ſtudy the moſt doleful language, and tones to excite ſorrow.

22. The reaper did not himſelf gather the corn that he cut, but left it to another perſon who came after him.

him. Without this, the corn would remain in the ground and be loſt.

24. This is a moſt excellent moral ſentiment, ſignifying that there was no ſafety for any people but in the favour of God, and that this could not be claimed by any but the pious.

26. In the invaſion of the Chaldeans all theſe people would ſuffer. By the laſt are probably meant ſome of the Arabs whoſe calamity is more particularly deſcribed by Iſaiah xxi, 13. Though the Iſraelites were not exactly in the ſame predicament with the neighbouring nations, who were uncircumciſed, they were ſo in their hearts, all their uncleanneſs remaining there.

Ch. X. The folly of idol worſhip is finely expoſed in this chapter, and the power of the true God enlarged on, in oppoſition to the gods of the heathens. It cloſes with an intimation of the calamity that would be brought upon the country in conſequence of the addictedneſs of the inhabitants to idolatry.

2. A great object of the heathen religions was to pry into futurity, and eſpecially by obſerving appearances in the heavens. Hence was derived the ſcience of *aſtrology*, or the prognoſtication of future events from the poſition of the planets. They had alſo many other modes of divination. All theſe obſervances, which have no foundation in nature, are juſtly reprobated in the laws of Moſes, and the folly of them is expoſed in this place.

8. The conſideration of the manner in which a god is made out of a piece of wood, is ſufficient to expoſe the folly of worſhipping the idol.

9 Uphaz

9. Uphaz may either have been a place from which very fine gold was brought, or a miſtake in the copy for *Ophir*, which is frequently mentioned as producing the fineſt gold.

The art of dying was little known among the antients, and ſplendid colours, eſpecially blue and purple, were much eſteemed. With clothes of theſe colours they clothed the images of their gods, as appears from this paſſage, and the Apocryphal book of Baruch, Ch. vi, 12. *Why cannot theſe gods save themselves from rust and moths, tho' they be covered with purple raiment.* v. 22. *Ye shall know them to be no gods, by the bright purple which rots upon them.*

11. This verſe is not in the Hebrew, but in the Chaldee language, in which it is very improbable that Jeremiah ſhould write at all, and much more a ſingle verſe, which has no connection with any other. It is, therefore, ſuſpected to be an interpolation, perhaps during the time of the Babyloniſh captivity, inſerted firſt in the margin, and afterwards copied into the text. It is omitted in one MSS.

19. The ſpeaker is ſome of the people of the country lamenting their condition, but acknowledging the juſtice of God in it.

25. *And upon the kingdoms that call not upon thy name.* MSS.

Ch. XI. 1. The prophecy in this and the following chapter contains a complaint of the departure of the Iſraelites from the covenant that God had made with them, and a threatening of puniſhment on that account, eſpecially of the inhabitants of Anathoth, who had

had threatened the life of the prophet. It closes, however, with a promise of happy times hereafter, when the people would be reformed.

13. *Bosheth* is frequently put for *Baal*. The former is not here in the LXX.

15. That is, shall I accept their sacrifices, when there is no real piety from which they proceed?

By the help of the LXX, we get the following translation, *What has my beloved to do in my house, to work her wickedness. Will vows, or holy flesh, make it to pass,* (or remove it) *from thee? Whe thou doest evil shalt thou escape?*

19. They seem to have thought that by destroying the prophet they could prevent the effect of his denunciations, as if he had been the cause of all the evils they suffered. Thus Ahab said to Elijah 1 Kings xviii, 17. *Art thou he that troubleth Israel?* Perhaps in both the cases the persons offended only wished to free themselves from the pain which the prophet gave them, without any regard to the consequences.

20. It was not the meek spirit of the gospel with which this prophet, or David was animated, tho' they cannot be much condemned for praying for the punishment of those who well deserved it.

Ch. XII. 4. *God shall not see our ways.* LXX.

That is, because he will not concern himself about it, or bring us to judgment.

5. This seems to be the answer of God to the prophet, informing him that he would have greater difficulties to struggle with than any that he had yet met with, that his trials at present, while the country was

at

at peace, were by no means ſo great as they would be when the war was come, and like a ſwelling river would overflow the whole country.

9. What bird this is, is unknown, but by its name in Hebrew it ſhould be one with variouſly coloured feathers. As the people had acted the part of a ravenous beaſt with reſpect to God, he calls upon other ravenous beaſts and birds of prey, to devour them; meaning their enemies in the neighbouring nations.

16. This prophecy ſeems to reſpect the moſt diſtant times, when other nations will be converted to the worſhip of the true God, and when thoſe who will not, and ſhew it by refuſing to ſend to worſhip at the feaſt of tabernacles ſhall, according to the prophecies of Zachariah Ch. xiv. 18) be exemplarily puniſhed.

Ch. XIII. The prophecy contained in this chapter is another denunciation of judgments on account of the idolatry of the people expreſſed by an emblem. It was probably delivered in the beginning of the reign of Jehoiakim.

1. The emblem of *a girdle*, which is both a very eſſential and an ornamental part of the oriental dreſs, is made uſe of to ſignify that God had intended to place the Hebrew nation in a place of high diſtinction with reſpect to himſelf. What is meant by not putting the girdle into water does not appear. It is by ſome ſuppoſed to ſignify that it was not to be waſhed, ſo as to be made clean, that it might better repreſent the polluted ſtate of the people.

4. This is ſuppoſed to have paſſed in a viſion, and the prophet's relating this as a viſion would have the ſame

ſame effect as if he had actually made ſo long and troubleſome a journey for the purpoſe. The girdle was carried to the Euphrates, to ſignify the captivity of the people to Babylon, which was upon that river.

12. The people, not being aware that he ſpoke metaphorically, laughed at the triteneſs of his obſervation; tho' to *drink of a cup* filled with wine, and eſpecially mixed with intoxicating ingredients, was a well known emblem, to ſignify being made to taſte, as it were, of calamity.

16. Mountains *of gloom* may ſignify thoſe mountainous places in which they uſually dug their ſepulchres.

18. The LXX has, *For he ſhall caſt down from your head the crown of your glory.*

20. What is become of thy numerous inhabitants?

21. There is much obſcurity in this verſe. It is ſuppoſed to mean that by their idolatry they put themſelves out of the protection of the Divine Being, and thereby gave other nations an advantage over them.

23. It is evident from this that the Cuſhites were of a very dark complexion, if not abſolutely black; and therefore they could not be Arabs, who are but little darker than the Jews. But ſome of the Cuſhites were ſettled on the Eaſtern ſide of the Red ſea, and others in Ethiopia, on the Weſtern ſide of it.

25. Perhaps with a little alteration, and the help of the LXX, we may tranſlate *the portion of thy rebellion*, or diſobedience.

26. It was a puniſhment of lewd women to expoſe them naked, than which nothing was more opprobrious.

14. The

Ch. XIV. The prophecy contained in this and the following chapter, was probably delivered not long after the preceding. The country had ſuffered by a long continued drought, and yet the falſe prophets had promiſed them deliverance from all their afflictions. Here the Divine Being denounces judgments againſt the prophets, as well as againſt the people at large, and declares he will not be intreated for them.

2. By the gate we are to underſtand the people, who on all public occaſions were aſſembled there. Courts of judicature were held there.

4. *For the labour of the fields has failed.* LXX.

8. That is, as if he had no intereſt in it.

18. Go about as thoſe who had goods to ſell.

Ch. XV. 4. This was not fulfilled at the time of the Babyloniſh captivity; but with many other prophecies looks to a more diſtant time than the prophet himſelf apprehended.

8. He would ſend Nebuchadnezzar, a perſon choſen and appointed by him to execute his ſentence againſt Jeruſalem, the metropolis of the country.

9. Notwithſtanding the populouſneſs of the city, it would be exhauſted of its ſtrength.

10. Here the prophet complains of the harſh treatment he met with for telling wholeſome truths, tho' he was not engaged in any ſuch buſineſs as uſually occaſioned contention.

11. *They have reviled me all of them, ſaith Jehovah. Have I not brought thee off advantageously? Have I not ſtood by thee in the time of evil?* MS. Bl.

The Divine Being, to reconcile him to the treatment he had met with, ſays that they had reviled even himſelf; but that he would take his part, and prevent the effects of their malice.

12. God had promiſed to make him *an iron pillar*, Ch. i. 18, which they could not break, and therefore he had nothing to fear from them. Iron from the North was probably of the hardeſt kind. It is ſaid that ſteel was invented by the *Chalybes* on the Euxine ſea, which is north of Paleſtine; and that this ſubſtance had its name from the people who manufactured it. But the word rendered ſteel, properly ſignifies copper or braſs.

13. That is, not making any compenſation, but as a puniſhment for their ſins.

16. He was diſtinguiſhed from the other prophets being called *the prophet of Jehovah*.

18. Travellers ſay that there is ſometimes a kind of vapour on the hot ſand, which at a diſtance might be taken for a lake of water, but which diſappears on approaching it; and to this there may be an alluſion in this place.

19. If he would implicitly follow his directions, his enemies would ſeek to him, and he would have no occaſion to court their favour, or fear their diſpleaſure.

Ch. XVI. In this prophecy, which is continued to the 19th verſe of the next chapter, the prophet is directed not to marry, or to attend any public meetings either of joy or ſorrow; to ſignify that all the people were devoted to deſtruction for their idolatry and their vices. But it concludes with a promiſe of happy times after their return from their final diſperſion.

6 The

6. The Iſraelites were forbidden to cut, or any way to diſfigure themſelves *for the dead*, as the heathens did, Lev. xix, 28. Deut. xiv, 1. Since, however, this was generally practiſed by the Jews, it is thought by many to be forbidden only as an act of heathen worſhip, ſuch as was practiſed by the prieſts of Baal, who cut and flaſhed themſelves in order to engage the attention of their god; *the dead* meaning *idols* which had no life. But others think that the practice was forbidden abſolutely; the reaſon given for it being that they were a holy people to the Lord, ſo that diſfiguring themſelves was a diſhonour to him; for the ſame reaſon that the high prieſt muſt have no maim, but have all his members perfect. However, the phraſe, *holy to the Lord*, may have been uſed as in oppoſition to other deities, and refer to idolatrous practices only.

7. It was cuſtomary for the friends of the mourning family to carry proviſions to the houſe, and invite them to take refreſhment, on the idea that they might have neglected to take proper nouriſhment, and hence might come the cuſtom of making a kind of feaſt on ſuch occaſions.

13. This was foretold by Moſes, and has been abundantly fulfilled with reſpect to the ten tribes, who are either heathens or Mahometans. Alſo, many of the Jews in Spain and Portugal conform to the Catholic worſhip, which is clearly idolatrous.

14. This is certainly a prophecy that reſpects a time far beyond that of the return from Babylon, even their return from their preſent diſperſion, which will be an event of ſo much more importance than their

deliverance from Egypt, that this will be in a manner forgotten.

19. This alſo reſpects a time that is yet future, when all nations will be brought to acknowledge the true God, and join with the Jews in the worſhip of him.

Ch. XVII. 1. Theſe are metaphorical expreſſions to denote that their addictedneſs to idolatry was deeply rooted.

4. That is, thou ſhalt no longer live in thy former ſplendour.

11. This bird is probably the woodcock. To this that man is compared who takes what does not belong to him; and here ſuch perſons are threatened with being deprived of their ill gotten goods, and ſuffering for their felonious taking of them.

13. They who learn to write make letters upon the duſt. Our Saviour, we read, amuſed himſelf with writing on the ground. Such writing is eaſily effaced.

15. This is the language of open profaneneſs, ſimilar to what we meet with in ſome paſſages of Iſaiah and other prophets.

16. The prophet appeals to God, to witneſs that the diſaſters which he foretold were not what he wiſhed to happen, but what he was directed to announce.

19. Here the prophet is directed to admoniſh the people in the moſt earneſt manner, about the obſervances of the ſabbath, which appears to have been much neglected. They are aſſured of the divine favour in caſe of obedience, and threatened with the ſevereſt puniſhments for their diſobedience.

Ch.

Ch. XVIII. 1. This chapter and the two following (which muſt have been delivered in the beginning of the reign of Jehoiakim) have a connection. They relate to the denunciation of judgments againſt the country, beginning with an emblematical repreſentation taken from the buſineſs of a potter, to ſhew the abſolute right which the Divine Being had over all nations, to diſpoſe of them as he ſhould ſee fit. The prophet, however, exhorts to repentance, as the only means of averting the threatened judgments. This was the occaſion of a conſpiracy againſt his life, on which he appeals to God for juſtice.

4. Two ſtones, it is thought, were uſed in this buſineſs, one fixed, and the other on which the clay was placed, made to turn round upon it.

14. Lebanon, being a very high mountain, was always covered with ſnow. To expect that this ſnow would melt ſooner than on the lower grounds was abſurd; ſo alſo would be the conduct of men in bringing water from a diſtance by means of a canal, when they had eaſy acceſs to natural ſprings. But neither of theſe would be ſo prepoſterous as the conduct of the Iſraelites, in abandoning their religion. The former of theſe alluſions has but little force or propriety and the tranſlation of this paſſage is very uncertain.

18. That is, let us put him to ſilence, but by what means does not diſtinctly appear.

21. Theſe imprecations are certainly not agreeable to the ſpirit of the goſpel, which directs us, Mat. v, 44, *to pray for them that deſpitefully use us and perſecute us.*

Ch. XIX. The prophet is here directed to announce the divine judgments by means of a ſtriking emblem, the breaking of a potters veſſel in the preſence of the elders of the nation, and the prieſts; which could not fail to attract the greateſt attention, and at the ſame time expoſe himſelf to danger.

2. This gate was probably that which is called the *dung gate*, from the filth of the city being carried out at it, to be thrown into the brook Kedron, which ran through that valley.

7. In what manner this prophecy was fulfilled does not appear; but perhaps ſome particular diſaſter befell the people in this place during the ſiege of the city. Here it may be obſerved, that if the book had been a forgery of later times, care would no doubt, have been taken to ſhew that the prediction had been fulfilled. For otherwiſe it could not have anſwered the purpoſe of the forger.

14. To repeat the ſolemn denunciation of divine judgments in this the moſt public of all places, was calculated to draw the greateſt poſſible attention to it.

Ch. XX. 1. We ſee here that it was not without reaſon that Jeremiah expected great oppoſition, and danger, from the diſcharge of his duty as a prophet. He was apprehended and confined, as a diſturber of the public peace, on the pretence, no doubt, of being a falſe prophet. The prieſts were deſtributed into twenty four courſes, under ſo many heads of families, by king David. Theſe officiated in their turns, and the chief of each under the high prieſt, commanded in the temple and its precincts.

3 This

3. This word ſignifies *terror all about*, intimating that whatever way he ſhould look, he would ſee objects of terror.

7. He was encouraged by the proſpects that were held out to him to undertake the office of a prophet, but he perhaps found more difficulty and oppoſition than he had looked for.

9. He found, upon reflection, that he could not refrain from delivering what he had been commiſſioned by God to deliver, whatever difficulties it brought him into.

10. He overheard, or was informed, that his enemies would endeavour to intimidate him by reports of the danger to which he expoſed himſelf.

14. This lamentation of the prophet, on brooding over his misfortunes, is not to be underſtood literally, but as a poetical or figurative exaggeration, which thoſe who reliſh oriental compoſition will admire.

Ch. XXI. 1. This prophecy was probably delivered in the ninth year of Zedekiah, in the expectation of hoſtility from Nebuchadnezzar; and therefore it is out of its proper place, if the deſign of the compiler was to arrange them in chronological order.

13. This was probably *Zion*, an eminence in Jeruſalem, the top of which had been levelled, and part of it perhaps hollowed out; or there might have been a hollow place in it originally. It was the ſtrongeſt part of the city. The Jebuſites thought it to be impregnable, and derided the attempts of David to take it.

14. There is much uncertainty in the rendering of this paſſage. It was probably ſo written that the true

rendering would be, *I will kindle a burning and consuming fire*, that is one that will burn and consume all around it.

Ch. XXII, After the solemn warning of the people in the valley, and then at the temple, the prophet is here directed to go to the palace, and deliver the admonition to the king in person; announcing his fate, and that of his family; but he closes the prediction with mentioning the glorious times in future, so often predicted before.]

6. By the summit of Lebanon, which was a very high mountain, is meant the royal family, which had been made rich and flourishing like Gilead, a part of the country remarkable for its fertility. But the same power which had raised it, could depress it.

11. This Shallum must have been the same person with Jehoahaz, who was carried into Egypt by Pharaoh Necho after a reign of three months, and in that country he died. To reconcile this with 1 Chron. iii, 15, where the sons of Josiah are said to be *Johanan, Jehoiakim, Zedekiah and Shallum*, it is thought that Shallum ought to have been placed before Zedekiah, and that Johanan the eldest died before his father, or that he might have been set aside as not fit to reign, which is not uncommon in the East to this day; the absolute right of primogeniture having never been acknowledged, tho' the disregard of it, is often the occasion of civil wars.

15. The antient versions of this verse differ very much, so that there is probably some error in our present

ſent Hebrew copies, which it may be impoſſible to rectify. His father was the good king Joſiah, whoſe example was recommended to him.

19. There is ſome difficulty in adjuſting the events of the reign of Jehoiakim with reſpect to the invaſion of his kingdom by Nebuchadnezzar. But it is probable, that after ſubmitting to the king of Babylon, he revolted, and being defeated and taken by the troops of the neighbouring nations in alliance with the Chaldeans, he died in priſon, and that his body was treated in the manner here deſcribed. Part of the lamentation would be naturally addreſſed to the ſiſter, or queen, or the neareſt female relation, who had ſuffered ſo great a loſs. I muſt obſerve again, that had the books of ſcriptures been forgeries, no ſuch difficulties as theſe would have been left in them.

20. Theſe places were in the extreme boundary of the country, from which it is here ſuppoſed the people might call to their neighbours for aſſiſtance.

24. This is the ſame with Jeconiah, or Jehoakin, the ſon of Jehoiakim, who was carried to Babylon and died there, tho' he was received into favour by Evil-merodach after the death of Nebuchadnezzar. It was probably by the caſual omiſſion of a letter that *Coniah* came to be written for *Jeconiah*.

29. *O land, land*, meaning the land of Judah, and not the whole earth.

30 By *childless* may perhaps be meant that he ſhould have no ſon to ſurvive him, or to reign after him; for mention is made of his children, 1 Chron. iii, 17.

Ch:

Ch. XXIII. 3. This reſpects the final return, and the peaceable and permanent ſettlement of the Iſraelites in their own land.

5. This muſt mean the Meſſiah, or that prince of the houſe of David, who will then reign.

6. He is ſo called from his regard to juſtice and equity in his adminiſtration.

7. This is repeated from Ch. xvi, 14, perhaps for the farther confirmation of ſo important a circumſtance.

9. This prophecy, tho' it has a ſeparate title, was probably delivered at the ſame time with the preceding. The prophet was, as it were, ſtupified with grief and aſtoniſhment, at the enormous wickedneſs of which he was witneſs.

10——*Surely because of theſe the land mourneth.* LXX. Bl.

26. A ſentiment which a perſon wiſhed to expreſs, but is reſtrained from doing it, is compared to fire within him, burning him, and in a manner forcing a paſſage out.

28. They were at liberty to tell their own ſentiments or conjectures, but not to mix them with what they pretended to receive from God. The former is compared to *chaff*, but the words of God, or a real revelation, to *wheat*.

30. To *purloin* the words of God may mean their pretending to have them when they had not, but ſpake from their own ſuggeſtions.

33. It had been uſual to call a prophecy, eſpecially one that portended evil, a *burden*. This term profane perſons turned into ridicule, as if it was a thing that

was

was not to be borne, or received. This language the prophet is directed to retort upon them, and to say that they themselves were the burden in this sense of the word, and to be thrown off as such, being too heavy to be borne with any longer.

36. This term having been perverted and abused, was not to be used any more to express the same thing. But every man's own words would deserve to be called a burden with respect to himself, or something by which he would be oppressed, and for which he should suffer.

Ch. XXIV. This vision must be referred to the beginning of the reign of Zedekiah. Under the image of good and bad figs, the Divine Being intimates his determination with respect to those who were gone into captivity, and those who remained in the country, and were not reformed.

7. This rather refers to their final return from their general dispersion, than to this from Babylon.

10. This threat was not executed in its full extent before the war in the time of the emperor Adrian, from which the present general dispersion commenced.

Ch. XXV. This prophecy followed that in Ch. xxii and xxiii, and must have been delivered when Nebuchadnezzar was entering upon his expedition against Palestine. It contains severe reproofs for the obstinacy of the people, in paying no regard to the admonitions of the prophets, and announces the greatest calamities that could befal them; but with an intimation that their enemies would suffer in their turn, and an assurance

rance that the captivity at Babylon would continue only ſeventy years.

1. This is computing the beginning of his reign from the time of his being aſſociated with his father, which was two years before his death, from which the Chaldeans dated his reign.

10. In the Eaſt the firſt work that is done in families in a morning is grinding the corn with handmills, for the conſumption of the day; and as this is done in all families at the ſame time, the noiſe that it makes is conſiderable. In the evening all the lamps are lighted of courſe, ſo that theſe two circumſtances are marks of a place being well inhabited, and enjoying plenty. The houſes in Egypt are never without light. The pooreſt people would retrench part of their food rather than neglect it. Thus Job expreſſes a ſtate of utter deſolation when he ſays, *How often is the candle of the wicked put out.*

11. This period of *ſeventy years*, muſt, no doubt, terminate with the fall of the Babyloniſh empire by the conqueſt of Cyrus, and muſt commence at the date of this prophecy, when Nebuchadnezzar firſt invaded Paleſtine.

13. Theſe prophecies are given all together, from Ch. xlvi to lvi, but muſt have been delivered before this time.

14. All thoſe nations were ſubject to the Perſians, Greeks, and Romans.

17. It is probable that theſe prophecies were ſolemnly announced to theſe nations by ambaſſadors, or other perſons reſiding at Jeruſalem. For it can hardly be

be ſuppoſed that Jeremiah went in perſon to all theſe countries for the purpoſe, any more than he actually preſented to them a cup, as an emblem of what he announced.

19. *And all the kings of the mingled people.* MSS.

By the *intermingled people* are thought to be meant foreigners reſiding in Egypt, on account of intermarriages, &c.

The people here referred to are thought by Mr. Bruce to be a nation inhabiting to the South of Abyſſinia, ſome of them being thoſe that fled from Canaan on the conqueſt of that country by Joſhua. About 1600 B.C. it was, according to the chronicle of Aſcum, a book thought to be of great antiquity, wafted by a flood. They are called the *mingled people* in Ch. xxv, 24, and Ez. xxx, 5. *Travels*, p. 398.

20. The land of Uz was the country of Job, but where it was ſituated, except ſomewhere in Arabia, is uncertain.

22. The *region by the ſea ſide* is ſome part of Arabia bordering on the ſea.

23. Dedan was one of the ſons of Abraham by Keturah. Teman was one of the ſons of Iſhmael. They were both ſettled ſomewhere in Arabia. Buz was the brother of Uz, and ſettled probably in his neighbourhood. Thoſe that had their *coaſt inſulated*, Mr. Blaney ſuppoſes to be the inhabitants of thoſe parts of Arabia, which were ſituated towards the narrower parts of it.

25. Zimran was one of the ſons of Abraham by Keturah. Elam was Perſia. Concerning any calamity befalling

befalling Media, hiſtory is ſilent. Perhaps it may refer to the invaſion of the Scythians, which Herodotus ſays laſted twenty eight years, in which time they were maſters of the whole country.

26. By the ſides of the North may be meant Syria, and other countries which were ſituated in the northern parts of the Babylonian empire. The king of *Sheshach* means the king of Babylon, as appears from Ch. LI, 41; but why he ſhould be ſo called is uncertain.

34. A very ſlight alteration in a Hebrew word will make this *like a potters veſſel*, which is a very common metaphor in the ſcriptures. I cannot help thinking that this account of a great judgment on all the inhabitants of the earth, and eſpecially on princes, refers to that future time which is the ſubject of ſo many prophecies, tho' it was, no doubt, in ſome qualified ſenſe fulfilled by the conqueſts of the Chaldeans.

Ch. XXVI. This chapter is partly hiſtorical and partly prophetical, announcing heavy judgments if the people did not repent; and it was with much difficulty that the prophet eſcaped being put to death for his boldneſs.

8. We here find prophets among thoſe who apprehended Jeremiah. They were bodies of men devoted to the ſtudy of the law, and who inſtructed others in it, like the Scribes in the time of our Saviour. From this body, the Divine Being ſeems in general to have choſen thoſe whom he commiſſioned to ſpeak in his name. But at this time they appear to have been as corrupt as the reſt of the people. It is evident, however, from the whole of this narrative, that the worſhip

of

of Jehovah was not abandoned. Jeremiah went to the temple, and probably at the time of one of the public feſtivals, to meet the perſons againſt whom he was to remonſtrate. This ſhews that, in the worſt of times, the divine miſſion of Moſes was not denied, only it was imagined that ſome advantage would be derived from joining the rites of other religions with thoſe of his, notwithſtanding the expreſs prohibition of every thing of the kind.

18. This paſſage is found in Micah, Ch. iii, 12.

20. It is uncertain whether this account of Urijah was alleged at the time, or added by the writer as an hiſtorian. It certainly would not have contributed to the releaſe of the prophet, unleſs the king and the people had repented, and been concerned for having put Urijah to death, which does not appear to have been the caſe.

23. He was ignominiouſly buried with the loweſt of the people, and not in ſo reſpectable a manner as it is probable perſons of the order of prophets generally were.

Ch. XXVII. This chapter and the following are chiefly hiſtorical, and relate to the fourth year of Zedekiah, when ambaſſadors came to him from the neighbouring nations to engage him to join with them againſt the king of Babylon.

1. In the common copies of the Hebrew text there is *Jehoiakim* inſtead of *Zedekiah*, which the hiſtory abſolutely requires, and which one MS. authorizes.

7. This was verified in the overthrow of the Babylonian

lonian empire, in the reign of Belſhazzar, the grandſon of Nebuchadnezzar.

Ch. XXVIII. 1. This ſhews that the preceding prophecy was delivered in the fourth year of Zedekiah.

8. *Of war, of famine, and of peſtilence. MSS.*

13. The LXX has, *I will make for them.*

16. This is certainly the faireſt teſt of the authenticity of the prophecies of Jeremiah; and as the prediction was delivered in the fifth month, he muſt have had great confidence in the authority from which he ſpake; and the fulfillment, which was within two months, was much ſooner than was neceſſary for his purpoſe.

Ch. XXIX. 1. This chapter evidently contains the ſubſtance of *two letters* written by Jeremiah to the captives at Babylon, tho' not diſtinguiſhed in our preſent copies, and farther diſordered by the tranſpoſition of a verſe out of its proper place. He encourages them to acquieſce in their ſituation, as it would certainly continue ſeventy years and no longer. And he announces divine judgments againſt thoſe prophets who told them the contrary.

10. It is evident from this, that the ſeventy years captivity announced by Jeremiah, commenced with that in the reign of Jehoiakim, and therefore would terminate at the acceſſion of Cyrus. But as ſeventy years likewiſe intervened between the deſtruction of the city and the temple under Zedekiah, and the rebuilding of the latter under Darius, when the prophet Zechariah ſaid (Ch. i, 12) that *God had had indignation againſt them three ſcore and ten years*, and that Darius carried into

effect

effect what Cyrus had decreed, but which had been obſtructed, theſe laſt ſeventy years may be thoſe that are conſidered in the prophecies of Daniel, eſpecially as his dates of ſubſequent events reſpect the time of Darius, and not that of Cyrus.

14. It is very probable that, in the idea of the prophet, the return from the Babyloniſh captivity was the ſame with the final return ſpoken of by Iſaiah; ſince the ſame language is made uſe of viz. *gathered from all nations*. The prophets did not always underſtand the full extent of their own predictions.

18. There is another captivity and diſperſion announced, diſtinct from that under Jehoiakim, but nothing is ſaid concerning the termination of it.

21. Here is evidently the beginning of the ſecond letter, referring to the former, and v. 15 as evidently belongs to this place. It interrupts the connection where it now ſtands, and comes in naturally here, and the verſions of the Seventy authorize the tranſpoſition. The fate of theſe falſe prophets, ſo peremptorily announced by Jeremiah, to take place within a limited time, muſt, when accompliſhed, have eſtabliſhed his authority beyond all contradiction.

22. They were probably treated as Daniel's three friends were afterwards.

23. It is thought by the Jews that theſe were the two elders who attempted the chaſtity of Suſanna, and therefore that the ſtory has ſome foundation in truth, tho' the circumſtances are differently repreſented in the Apocryphal hiſtory.

26. It ſeems evident from this, that the high prieſts had authority over perſons who pretended to prophecy, and puniſhed thoſe whom they judged to be impoſtors.

28. This is a plain indication that it is part of a ſecond letter, ſince it refers to a former.

Ch. XXX In this chapter and the following we have a prophecy of the ſame import with many in Iſaiah; announcing the happy ſtate of the Hebrew nation in ſome future time, after a ſufficient puniſhment of all their ſins, and the deſtruction of all their enemies; a ſtate that is to be permanent, and to comprehend the ten tribes as well as thoſe of Judah.

3. Iſrael being here joined to Judah, ſhews that this prophecy looks to a time much more diſtant than that of the return from Babylon which was confined to the Jews.

9. They will be governed by princes deſcended from David, according to the prophecies of Iſaiah.

11.——*And will not make thee altogether deſolate:* Chal. Bl.

This prophecy, in agreement with many others, announces the utter deſtruction of all the nations that ſhall have oppreſſed the Jews; and this certainly comprehends all the kingdoms of Europe that have been parts of the Roman empire, and which are repreſented by the toes of Nebuchadnezzar's great image, which *is to* be broken in pieces. This is confirmed v. 16.

Ch. XXXI. 3——*Appeared of old unto him.* LXX.

7. By the *chief of the nations* muſt be underſtood the

the united Hebrew nation, deſtined to be the moſt diſtinguiſhed on the face of the earth.

11. Weeping in this place may intimate repentance for their ſins, joined with ſupplication for mercy; or it may be a weeping for joy. It ſignifies ſome ſtate of great emotion.

15. Rachel, one of the wives of Jacob, is here figuratively introduced, as weeping over the deſolate ſtate of her offspring, and ſhe is comforted with a proſpect of their future proſperous ſtate. Ramah was a city in the tribe of Benjamin, near the place where Rachel died, and was buried. Now ſhe is repreſented raiſed from the dead, and looking about her, finds the country in a ſtate of deſolation, deſolate of inhabitants.

18. Ephraim, the chief of the ten tribes, is in like manner figuratively introduced, lamenting his fallen ſtate, and expreſſing his repentance for the ſins which had been the occaſion of it.

19. The LXX has, *After my captivity I repented*, agreeable to a ſmall change in a Hebrew word. To ſmite upon the thigh is a common expreſſion of grief in the Eaſt. Xenophon ſays that when Cyrus heard of the death of a friend, he ſmote his thigh. The cuſtom was adopted by the Greeks.

22. The Hebrew nation is called *a virgin*, as a weak defenceleſs woman, who might therefore be afraid of a ſtrong man, in whoſe power ſhe was. But the Divine Being encourages her with the proſpect of his interpoſing in her favour, and enabling her, tho' a woman, to overcome the ſtrongeſt man. The meaning is, that

the Hebrew nation, tho' weak and diſperſed, would find no power able to prevent their re-eſtabliſhment.

According to the LXX it is, *How long wilt thou withdraw thyself O wandering daughter. For Jehovah will perform a new work in the land. Every one ſhall go about in ſafety.* Theſe tranſlations muſt have a reading very different from the preſent Hebrew.

26. This ſhews that the preceding prophecy had been communicated in a viſion.

29. According to the tenor of the law of Moſes, God would viſit the ſins of the fathers upon the children, tho' not to more than to the third and fourth generation; and this might mean no more than that the natural conſequence of the vices of parents would, in the courſe of his providence, affect their poſterity to a certain diſtance. But the new conſtitution under which they would be placed after their return, would be more favourable than this, as then no perſon would ſuffer for the ſins of any anceſtor, but only for his own. Or the meaning may be, that whereas the Hebrew nation, in its preſent diſperſion, ſuffers in part in conſequence of the idolatry of their remote anceſtors, this will be fully expiated, and they will never be brought into the ſame circumſtances any more.

33. The former covenant failed becauſe it was broken on the part of the people; but hereafter it would be ſo ordered, in the courſe of divine providence, that the new covenant would not be broken by that means, or any other; as the nation would be all, or generally, virtuous, and the divine favour would by that means be ſecured to them. It might be called a *new covenant*, tho'

tho' it was only the old covenant renewed, and better ſecured from violation.

38. The rebuilding of the city has not yet taken place, for it never has been of ſo great extent as is here deſcribed. Beſides that after this it is never to be deſtroyed any more.

39. Both the hill Gareb, which was to the North, and Goath, ſuppoſed to be the ſame with *Golgotha*, or the hill of Gotha, were without the bounds of the city. The tower of Hanameel is ſuppoſed to have been near the temple. But according to the map of Jeruſalem in the Univerſal Hiſtory, the antient wall did extend from that place to the corner gate, which was in the northern extremity of the city. The meaning of the prophecy certainly is, that the city will hereafter be greatly enlarged in ſeveral directions, and that it will ſo continue till the end of time.

Ch. XXXII. This chapter contains hiſtory as well as prophecy. It foretells the certain taking of the city by the Chaldeans, and the reſtoration of the nation in future time, and that a time not yet come.

9. The ſum here mentioned, amounting to no more than about forty ſhillings ſterling, ſeems very ſmall for the purchaſe of a field. But the ſize of the field is not mentioned, and it was then in the hands of the enemy, and according to the predictions of Jeremiah would continue in the ſame ſtate ſeventy years; ſo that its value could not have been great. The prophet only bought it by divine direction, as a token, that notwithſtanding the unpromiſing aſpect of things at that time, the coun-

try would hereafter be ſettled in a regular manner, when purchaſes would be made as before.

11. What is meant by the *ſealed* part of the writing, and what by the *open* part is uncertain. But it is ſaid that when a contract was made, the notary kept one copy of it ſealed, but delivered another open to the purchaſer.

18——*Is thy name.* *MSS.*

Ch. XXXIII. This prophecy relates wholly to the future happy ſtate of the Hebrew nation, when they will all be reſtored to the divine favour, and a prince of the houſe of David will reign over them. A promiſe is alſo made to the Levites, that their tribe ſhall never fail, but that they ſhall reſume their offices, in offering ſacrifices, &c. to the end of time.

2. *The Lord who made the earth.* *LXX.*

11. This is an alluſion to the CXXXVI Pſalm, the burden of which is, *For his mercy endureth forever.* It ſeems to have been ſung on all occaſions of joy, and to have been a favourite compoſition with the nation.

13. They were told, or numbered, in order to be taxed.

15. This is a repetition of the promiſe in favour of the poſterity of David, and in the very words uſed by Iſaiah.

16. *Iſrael ſhall dwell ſafely.* MSS. Ib.—*He ſhall be called.*

This is repeated from Ch. xxiii, 6.

18. It is as evident that the temple ſervice, in all its eſſential parts will be reſumed after the reſtoration of the

the Jews, as that they will be reſtored to all. If the one be figurative, the other muſt be ſo too.

24. The *two families* here mentioned appear from v. 26 to be thoſe of Jacob and David, the former reſpecting the nation in general, and the latter the royal family.

26. *I will not caſt away:* Jerom and one MS. In others it is, *I will bring back the ſeed of Jacob.*

Ch. XXXIV. The ſeven firſt verſes of this chapter contain a prophecy delivered to Zedekiah in perſon, announcing the certainty of his being carried to Babylon; but nothing is ſaid of his eyes being put out. And had he ſurrendered himſelf, as directed by God and the prophet, this no doubt would not have been his fate. However, all that is here foretold, was literally fulfilled.

8. This is another prophecy delivered when the army of the Chaldeans had left the city to meet the Egyptians, who were coming to its relief. The people, depending upon their aſſiſtance, had violated the engagements they had ſolemly entered into to obſerve the laws of Moſes, eſpecially reſpecting their brethren whom they had held in a ſtate of ſervitude, which ought not to have extended beyond the year of Jubilee. Theſe, after having diſmiſſed them, they reclaimed, and reduced to their former ſtate. For this they are here threatened with ſevere puniſhment on the return of the Chaldeans, of which they are apprized.

18. When a ſolemn covenant was entered into, the contracting parties killed a calf, and placing the parts at ſome diſtance from each other, walked between

them, to ſignify that they were willing to be cut aſunder, like that calf, if they violated that agreement. This was practiſed by other antient nations. The Divine Being himſelf in the ſymbol of a flame of fire, conformed to this rule in the covenant that he made with Abraham, Gen. xv, 9———18.

Ch. XXXV. From the obedience which the deſcendants of Jonadab the ſon of Rechab paid to his injunctions, the Divine Being upbraids the Iſraelites with their diſobedience to him, promiſing favour to the Rechabites, and threatening the Iſraelites with the marks of his diſpleaſure.

2. The Rechabites were Kenites, probably the deſcendants of Jethro the father in law of Moſes, originally ſettled in that part of Arabia which is called the land of Midian. This Jonadab was probably the ſame that is mentioned as a perſon of conſiderable note in the reign of Jehu (2 Kings, x, 15) and whom he choſe as a witneſs of his zeal in the cauſe of God againſt Baal. Jonadab evidently wiſhed to preſerve the antient ſimplicity of manners among his deſcendants; and therefore directed them to live in moveable tents, as Abraham did, and many of the Arabs now do, with no other occupation than that of tending cattle.

5. This burning, Maimonides ſays, was not of the bodies, but of furniture and ornaments that belonged to the kings, mixed with ſpices to make a pleaſing odour. *Spencer*, p. 1146.

Ch. XXXVI. This chapter contains an account of Jeremiah being directed to write his predictions in a book

book, to be read to all the people, and the conſequence of reading it.

5. Why Jeremiah himſelf could not go to the temple and read his own book, does not appear. Perhaps, after narrowly eſcaping with life, he was ſentenced not to declaim any more in public, or attend the temple ſervice, where he would meet with a concourſe of people.

6. This is not ſaid to have been the annual faſt on the day of atonement, but might have been appointed on account of the firſt taking of Jeruſalem by the Chaldeans the year preceding this.

9. It was in the month of the preceding year that Nebuchadnezzar took the city.

10. He probably read from a balcony overlooking the great court of the temple, where the people could moſt conveniently attend in great numbers.

19. This aroſe, no doubt, from a friendly concern for his ſafety; his friends being apprehenſive of the violence of the king's temper, and the offence that he would take at the contents of the book.

22. The fire was probably in a moveable veſſel, or brafier, there being no open chimnies like ours in any houſe in the Eaſt.

30. Tho' we have no account of this circumſtance at the death of Jehoiakim, there is nothing in the hiſtory to contradict it. He was left king of Judah by Nebuchadnezzar, but when he rebelled, he might have been conquered, and taken, as was obſerved before, by the allies of the Chaldeans, and being killed, his body might have

have been expoſed in the manner that is here deſcribed, and his ſon Jehoiakim made king in his ſtead.

Ch. XXXVII. In this chapter we have an account of the ſtate of Jeruſalem during the abſence of the Chaldeans, while they raiſed the ſiege of Jeruſalem in order to meet the Egyptians, and eſpecially what befel Jeremiah himſelf in that interval.

12. After the Chaldeans had overrun all the country, Jeremiah who had property in Anathoth, was naturally deſirous of examining into the ſtate of what was left, and taking what belonged to him.

15. In the Eaſt the priſons were generally in ſome part of the houſe of the judge, which was ſet apart for that purpoſe.

16. This was probably a deep pit, ſunk in the quadrangle of the houſe, with cells at the bottom for each priſoner. This would be the moſt effectual method to prevent eſcapes.

21. This was not the houſe of Jonathan the ſcribe, where was the dungeon, but the court of the priſon, in the king's houſe, mentioned Ch. xxxvi, 7.

Ch. XXXVIII. In this chapter we have an account of the ſufferings of Jeremiah in conſequence of the prophecies which he delivered, and of the interview which he had with king Zedekiah on the occaſion.

5. This king, like many others, was not able to overrule the reſolutions of perſons in power under him.

6. If the priſon was a pit in the court of a houſe, it might eaſily have water in it, and be in the condition that is here repreſented.

7. Courts of judicature were held near the gates of cities

cities, and the king was probably attending there for the purpoſe of adminiſtering juſtice.

9. That is, he would be neglected and deprived of his allowance in the general calamity.

14. There was a magnificent gallery by which the king went from his palace to the temple. In ſome part of this it is probable was the place fixed upon for the interview, and within the precincts of the temple where there would be leſs ſuſpicion of a preconcerted meeting. It is evident that the king had a reſpect for Jeremiah, and would probably have been governed by him if he had followed the dictates of his own mind.

22. By ſtaying he would expoſe himſelf to greater inſults, the thing which he moſt of all dreaded, than by leaving the place.

Ch. XXXIX. This chapter contains an account of the taking of the city, and the immediate conſequence of it to the king and to the prophet.

2.——*In the fifth month.* Some MSS.

3 It is thought that the words *Samgar*, *Rabsaris*, and *Rabmag*, were the names of offices, and therefore that there are only three perſons mentioned here. *Rabmag* may mean the chief of the Magi.

4. The Chaldeans probably entered the city on the north ſide, and then took poſſeſſion of the central parts of it, while the king and the princes fled out at the oppoſite gate.

5. He would be tried as a rebel to the prince to whom he had ſworn allegiance.

7. There was peculiar cruelty in this puniſhment, firſt putting his children to death, and then putting out his

his eyes, that the laſt thing he ſaw might be the moſt afflictive poſſible. Notwithſtanding this, the former prophecy of Jeremiah, concerning the circumſtances of his death and funeral, might be true. He was carried to Babylon, and might be buried with the uſual ceremonies and lamentations.

11. The prophecies of Jeremiah, and his general character and conduct, having been well known to his countrymen, no doubt were ſo to the Chaldeans; and as he had foretold the iſſue of the ſiege, and had adviſed the ſurrender of the city, he would naturally be favoured by them. His other prophecies concerning the future puniſhment of Babylon might be leſs known, or noticed.

15. This prophecy muſt have been delivered ſome time before the taking of the city. It appears that there were pious perſons, even in the courts of theſe princes, in the worſt of times. Being a Cuſhite he was black; and eunuchs are at this day employed in conſiderable offices in the courts of Eaſtern princes, eſpecially in having the guard of women.

Ch. XL. This chapter and the four following ones, contain an account of what paſſed in Paleſtine after the taking of Jeruſalem till the retreat of the people into Egypt, and the prophecies of Jeremiah concerning them.

2. It was a common opinion in the heathen world, that the gods of particular countries were to be worſhipped in thoſe countries, and that they would puniſh thoſe of the inhabitants who neglected their rites: This

This acknowledgment, therefore, does not imply a renunciation of idolatry.

5. With a little alteration of the Hebrew text this will be, *But if thou will not turn to me, turn to Gedaliah.* Betake thyself to him, which makes a much better ſenſe than the preſent reading.

6. Mizpah was in mount Ephraim, about half way between Jeruſalem and the Mediterranean ſea, ſo that its ſituation was ſufficiently central.

Ch. XLI. This Iſhmael, being of the royal family, might think that he ought to have been appointed governor of the country in preference to Gedaliah.

5. It is evident from this, that tho' the temple was deſtroyed, the worſhip was in ſome degree reſumed. They had probably erected the altar of burnt offering, as they did after the return from Babylon, and ſacrificed on it, before the temple was rebuilt.

Perſons cutting themſelves was always conſidered as a mark of great affection, as well as of deep ſorrow.

9. This pit was perhaps a reſervoir for rain water, to ſerve the citizens in caſe of a ſiege, made when Aſa fortified Mizpah in his war with Baaſha king of Iſrael. 1 Kings xv, 22.

18. There does not ſeem to have been any ſufficient reaſon for this apprehenſion, ſince Gedaliah, had not been killed by them. But they might dread another viſit from the Chaldeans on the account of it, and think that little diſtinction might be made between the innocent and the guilty.

Ch. XLII. 10. This language, implying human affections in the Divine Being, is common in the ſcriptures

tures. Thus it is ſaid Gen. vi, 6. that *God repented that he had made man*, when their wickedneſs was very flagrant, before the flood. But this language is not more difficult to account for than the aſcription of hands and feet to the Divine Being. It is only ſpeaking to men as men, who had no ideas but of beings like themſelves. It means no more than that he would not puniſh them any more, but change his conduct with reſpect to them.

20. He knew, either by his own obſervation of their conduct, or by revelation, that they were bent upon going to Egypt, what word ſoever he might bring them from God.

Ch. XLIII. 2. The people had often been impoſed upon by perſons pretending to prophecy, but the predictions of Jeremiah had been ſo often verified in recent events, that nothing but the moſt unreaſonable prejudice, and a determination to follow their own inclination, can account for their conduct. For they did not queſtion the power of Jehovah, or their obligation to obey him and his prophets. However, we ſee inſtances of as great inconſiſtency every day, in perſons who have no doubt of the truth of revelation, and yet perſiſt in a courſe of conduct which they will acknowledge to be exceedingly wrong and hazardous.

7. That is to Daphnæ Peluſiacæ, or Peluſium, the firſt city in Egypt next to Paleſtine.

10. In the prophecies of Ezekiel, Nebuchadnezzar is promiſed the ſpoils of Egypt as a reward for his trouble in taking Tyre; being conſidered as the ſervant of God

God, executing his commiſſions, in like manner as in this place.

12. Whatever is done according to the will of God, and in the courſe of his common providence, is repreſented in the ſcriptures as done by himſelf. Nebuchadnezzar is here deſcribed taking the ſpoils of Egypt at his leiſure, and with the greateſt eaſe, as a ſhepherd puts on his clothes.

13. The *houſe of the ſun*, probably means the city of Heliopolis, or On, a city dedicated to the worſhip of the Sun. Nebuchadnezzar treated the temples of Egypt as he had done that at Jeruſalem, with a view perhaps to ſhew the ſuperiority of his god to thoſe of other nations. Xerxes ſpared no temple or image in Greece, becauſe the Perſians had none, and reprobated the uſe of them. But the Chaldeans had temples and idols; ſo that the ſame excuſe cannot be made for them.

Ch. XLIII. This chapter contains a more explicit prediction of the calamities which the Jews who fled into Egypt would meet with there, and an account of what paſſed between Jeremiah and them on that occaſion.

12. *And he will kindle a fire. A. V.*

13. *And he ſhall break in pieces the images of the houſe of the ſun. M. Bl.*

Ch. XLIV. 1. The places here mentioned are in the order of their diſtance from Paleſtine, Migdol was Magdolus of the Greeks; Tahpanhes, Daphnæ Peluſiacæ, or Peluſium; Noph, Memphis; and Pathos, Thebais.

14. As

14. As ſome were to eſcape, they were probably thoſe who had reſided ſome time before in Egypt, and not thoſe who went thither in direct oppoſition to the command of God by the prophet. For of theſe it was expreſsly ſaid that none of them would eſcape.

18. There muſt have been ſome colour or pretence for this ſtrange perverſeneſs. They had, no doubt, practiſed idolatrous rites long before the deſtruction of the city, and in part of that time had enjoyed much proſperity; and this they were willing to aſcribe to the favour of the *foreign deities notwithſtanding* the poſitive prediction of ruin to their city and country on that account; a prediction which they ſaw to be accompliſhed. But they might not think there was any proper connection between the prediction and the event, from their bias in favour of their idolatrous practices. It is not, as we ſee, the experience of years and generations that will convince many perſons of the folly of many ſuperſtitious practices in common life. Having been taught by their parents, that there is a connection between certain practices, and certain events, they ſtill believe it; attributing all the correſpondences to the operation of the proper cauſe, and the failures, be they ever ſo numerous, to ſomething that interfered to prevent its operation.

19. They had the leave of their huſbands for the performance of theſe idolatrous rites, ſo that there could be no reaſonable ſuſpicion of any thing improper being done on the occaſion.

The vows of women had no effect if they were not confirmed by the neareſt male relation, Num. xxx, 1, 16.

It

It appears on ſeveral occaſions that the women were moſt actively employed in the worſhip of Aſhteroth, or Aſtarte, a female deity, probably the moon; ſometimes called the queen of heaven.

30. As the people were, at leaſt, in doubt whether the calamities which had befallen them were in conſequence of their idolatrous practices, or their neglect of them, the prophet puts the queſtion on a fair iſſue, which was, that the king of Egypt, Pharaoh Hophra, called by the Greeks *Apries* would fall before the king of Babylon, who was probably at that time on his march into Egypt. After this there remained no reaſonable doubt of Jehovah having cauſed their calamity on account of their neglect of his worſhip, and the warnings of his prophets. And reflections on the events of this period, produced ſuch an abiding conviction of the folly of idolatry, that all the Jews from that time entertained the greateſt contempt and dread of it, ſo that there is no danger of their ever relapſing into it again, prone as they formerly were to it.

Ch. XLV. This chapter contains a particular prediction in favour of Baruck, who had twice written the prophecies of Jeremiah in a book. It is much out of its proper place in chronological order, and ſhould be added to Ch. 36.

5. In a time of ſuch general calamity, all that any perſon could reaſonably expect was perſonal ſafety; and he was taught not to look for any thing more. His life was given him as a *ſpoil*, or an unexpected advantage.

Ch. XLVI. All the more conſiderable of the Hebrew prophets foretold the fate not of their country only, but that of moſt of the neighbouring nations; and by this means, among others, the Divine Being aſſerted his ſovereignty over all the world. In this place *all* the prophecies of Jeremiah reſpecting foreign nations are put together, without any regard to the order of the time in which they were delivered. Notes, however, are added to ſome of them, by which the dates of others may be aſcertained; as it is probable they were all delivered about the ſame time.

The two great rival powers in the latter times of the kings of Judah and Iſrael, were the Egyptians on the one hand, and the Aſſyrians or Chaldeans on the other. When the Iſraelites and other neighbouring nations apprehended danger from one of them, they courted the aſſiſtance of the other; and as they were comparatively weak, they were all in a kind of ſubjection to them in their turns. From a little before the beginning of the reign of Nebuchadnezzar, the Egyptians and Chaldeans were in a ſtate of open war, and before the delivery of the following prophecy which reaches to the 13th verſe, the Egyptians had marched as far as the Euphrates in their way to Babylon; and their total defeat is here foretold in highly figurative language, as the deſcription of an event that had already taken place.

4. Theſe verſes contain a deſcription of the great preparations made by the Egyptians for the war.

6. This defeat, which excited much ſurprize, is accounted

counted for from the terror with which God inſpired them.

8. The pride and haughtineſs of the Egyptians is compared to the ſwelling of a great river, and with peculiar propriety, as all the fertility of Egypt is owing to the Nile.

9. Here the king of Egypt is repreſented animating his army, and addreſſing himſelf to the different nations of which it was compoſed. Cuſh and Phut were two ſons of Ham, and brothers of Miſraim, and their deſcendants were probably ſettled in the neighbourhood of Egypt, which was peopled by Miſraim. The Cuſhites ſettled on both ſides of the Red ſea, to the ſouth of Egypt. The deſcendants of Phut were to the weſt of it, probably the Lybians. Who the Ludim were is uncertain. Bochart makes them to be Ethiopians who were expert in the uſe of the bow.

11. Gilead was famous for its balſam, which was uſed as medicine; and the prophet ironically bids the Egyptians go thither for the healing of their wounds.

13. This prophecy relates, no doubt, to the ſame deſolation of Egypt, which was foretold by Ezekiel, Ch. xxix——xxxii, and which commenced ſixteen years after the deſtruction of Jeruſalem, and after the ſiege of Tyre, which laſted thirteen years.

15. It is with great probability conjectured that the true reading, and which is authorized by the Seventy, would be *Why is Apis thy calf fled*, alluding to an Egyptian deity of that name, which was worſhipped in the form of a living ox.

17. The allies of the Egyptians did not come to their aſſiſtance.

18. Tabor and Carmel were the moſt conſiderable mountains in Paleſtine, and to them Nebuchadnezzar is here compared.

19. Noph, or Memphis, was the capital of Egypt.

20. As the Egyptians worſhipped a bull, and a cow was ſacred to Iſis, a female deity of that country, there may be an alluſion to it in this place.

21. Tho' they were fed, and paid, they did him no ſervice.

22. They ſhall ſpeak with a low voice, as that of necromancers, whoſe voice was made to appear to come from ſome place under ground. This the Egyptians did through fear.

25. *Behold I will viſit upon Ammon of No. MS. Bl.*

No was Thebes, and Ammon was an Egyptian deity worſhipped there. Hence this city was called Dioſpolis by the Greeks.

Thebes was built by a colony of Ethiopians from Sire, the city of Seir, or the dog ſtar. The Greeks putting *O* before it, made it *Oſiris*, which was not the *ſun*, but the *dog ſtar*, becauſe of the warning it gave of the increaſe of the river to Atbara, where the firſt obſervations of its heliacal raiſing were made. It was the *Latrator Anubis*. *Bruce's Travels*, p. 412.

26. According to the prophecy of Ezekiel, Egypt was to recover itſelf after forty years.

27. 28. Theſe verſes are repeated from Ch. xxx, 10, 11.

Ch. XLVII. This chapter contains a prophecy concerning the fate of the Philiſtines, who were probably conquered by Nebuchadnezzar during the ſiege of Tyre, in order to cut off all the aſſiſtance which the Tyrians might receive from thoſe parts. Gaza was probably taken in the fourth year of Zedekiah, when the kings of all the neighbouring nations ſent ambaſſadors to engage him in a confederacy into which they had entered to oppoſe the Chaldeans. In this they would naturally depend upon the king of Egypt, and Gaza, being near Egypt, would be of particular conſequence in the war. This prophecy, however, of the conqueſt of the Philiſtines announces their ſubjugation from the North, or by the Chaldeans.

3. Being intimidated at ſuch a formidable invaſion.

4. The Caphtorim, as well as the Philiſtines, were deſcended from Miſraim, the father of the Egyptians, from whatever place they came, which with much probability is thought to have been from Crete. They expelled the Avims from the court of Paleſtine, contiguous to Gaza, and ſettled there Deut. ii 23; and on this account thoſe parts were afterwards called the country of Caphtor.

5. Pulling off the hair, and alſo ſilence, were equally marks of ſorrow. The valley in which theſe towns ſtood was particularly fertile and delightful.

5. 6. With the LXX, and the Vulgate theſe two verſes may be joined, and rendered, *How long will thou continue to cut*, or deſtroy *O ſword of Jehovah.*

7. As

7. As the King of Aſſyria was by Iſaiah called the *ſtaff in the hand of God*, ſo the Chaldeans are here called *his ſword*, being employed by him to execute his deſigns.

Ch. XLVIII. This chapter contains a very poetical deſcription of the deſolation of Moab, which was accompliſhed by Nebuchadnezzar during his thirteen years ſiege of Tyre. Many parts of this prophecy ſeem to have been borrowed from a ſimilar prophecy of Iſaiah concerning the ſame country, Ch. xv and xvi. By comparing the parallel paſſages much light may be thrown upon them both, tho' much obſcurity will ſtill remain, for want of our being ſufficiently acquainted with the geography and hiſtory of that country.

2. On the mention of the name of a place, the prophet often introduces a word of a ſimilar ſound, and ſometimes of a ſimilar meaning, which was conſidered as a beauty in compoſition; and it would at the ſame time help the memory in the recollection of it. This was the caſe with the word *Heſhbon*, as the word which we render *deviſed* has ſeveral of the ſame letters. *Madman* alſo reſembles a word which ſignifies *ſpeechleſs*.

4. That is, thoſe who remained after the great ſlaughter of their countrymen.

5. At Luhith the hilly part of the country began, and at Horonaim was the deſcent into the plain on the oppoſite ſide.

Mine enemies. The Divine Being is the ſpeaker here.

7. Chemoſh was the principal deity of the Moabites. It ſignifies the ſun.

11 It

11. It is ſaid to be an advantage to wine to remain long upon its lees, preſerving its ſtrength and flavour. In order to clear it they pour it into other veſſels. Chardin ſays that this is frequently done in the Eaſt, eſpecially as the large jars muſt be emptied into a number of ſmall ones.

13. One of the calves that were worſhipped by the ten tribes was at Bethel.

28. That is, in places where the enemy would not chuſe to come; a place of danger.

32. Perhaps the vines of Sibmah were cultivated from that place to the extremity of the country, as far as the Red ſea, and not, as has been thought, that the wine was ſent to diſtant countries.

34. This is a very poetical repreſentation of the cities of Moab, lamenting with one another on their deſolate condition.

36. What they ſaved from one deveſtation would be deſtroyed in another.

40. The enemy ſhall come like an eagle, hovering in the air, and ready to dart upon his prey.

44. See the Note on Is. xxiv, 17, 18.

45. Theſe verſes are taken from the prophecy of Balaam, Numb. xxi, 28, 29, but with ſome variation, whether by accident or deſign, is uncertain. They who fled might perhaps make a ſtand at Heſhbon, and be defeated a ſecond time.

47. What is meant by *bringing again the captivity of Moab*, is very uncertain. Other prophecies ſay that the country of the Moabites, as well as of the Edomites and Ammonites, ſhall be peopled by the Iſraelites after

their reſtoration. Perhaps ſome of the antient inhabitants, and known to be ſuch, tho' now mixed with the Arabs, will ſettle with them; as people of many other nations are ſaid to unite with them at that time, ſo that the country may become as populous and flouriſhing as ever it had been.

Ch. XLIX. 1. Why hath Milcom taken poſſeſſion of Gad. MS. Bl. Milcom, or Moloch, was the God of the Ammonites.

The downfal of the Ammonites foretold by Ezekiel Ch. xxv, 2,—7. Amos i. 13.—15, and Zephaniah ii. 8.—11. It was probably completed at the ſame time with the preceding concerning Moab, and the other neighbouring nations. When the kings of Aſſyria conquered the ten tribes, and carried them into captivity, it is probable that the Ammonites took poſſeſſion of the country that had belonged to the Gadites, as being contiguous to them. In early times it had been theirs, but they had been diſpoſſeſſed by the Amorites, who were extirpated in the time of Moſes.

2. This was in ſome meaſure fulfilled when Judas Maccabeus defeated the Ammonites, and took their towns; but it may refer to a time time that is yet future, when the Iſraelites, returning from their great diſperſion, will occupy that country as well as others in their neighbouhood.

3. For Milcom ſhall go into captivity. MS. Bl.

Grotius finds a place called *Gaia* in this country, mentioned by Ptolemy.

6. This muſt be interpreted in the ſame manner as the ſimilar prediction concerning Moab.

7 The

7. The deſtruction of Idumea was foretold by Ezekiel, Ch. xxv, 12.—14, xxxv, 2, &c. by Joel iii, 19, Amos i, 11—12, and by Obadiah. It was accompliſhed at the ſame time with that concerning Moab and Ammon.

8. That is, retire into your caverns, in which perſons perſued often took refuge. When a tribe of Arabs are apprehenſive of danger, they will very ſuddenly remove to a great diſtance in the deſert, where it is not eaſy to overtake, or even to find them.

9. I prefer the common verſion. The gatherers of grapes, eſpecially by night, would leave many; and thieves coming at the ſame time would not carry away every thing. But of what belonged to the Edomites nothing would be left.

12. That is, the Iſraelites were deſerving of leſs puniſhment than the Edomites. Or the meaning may only be, that they were the more favoured nation, tho' alike deſcended from Abraham and Iſaac.

16. Idumea was a very hilly country, and the principal towns were ſituated on rocks. In ſuch places eagles had their neſts; but even this ſeemingly ſafe ſituation would not ſecure them from the purſuit of God.

19. When the river Jordan overflows its bounds, which it was apt to do very ſuddenly, the wild beaſts that ſheltered in the thickets adjoining to it would be diſlodged, and roam about the country. The perſon commiſſioned by God to execute his judgments was Nebuchadnezzar.

28. With

23. With a little alteration of the text this will be *reſtleſs as the ſea*, which makes a better ſenſe.

Iſaiah had delivered a prophecy againſt Damaſcus Ch. 17, which had been fulfilled by Tiglathpileſar taking it, and carrying the inhabitants to Kir, 2 Kings xvi, 9. Amos had foretold the ſame event. But this city had recovered itſelf after the fall of the Aſſyrian empire, and it is here ſentenced to as ſevere a fate from the Chaldeans; and this was probably fulfilled about the ſame time with that of the neighbouring nations.

Hamath was once the capital of an independent kingdom, ſituated near the northern frontier of the land of Iſrael, whence we often read of *the entrance of Hamath*. By the Macedonians it was called Epiphania. Arphad, or Arvad, is thought to be the iſland of Acadus in the Mediterranean.

27. Benhadad ſeems to have been a common name for the kings of Syria, as Pharaoh was for thoſe of Egypt.

28. Kedar was one of the ſons of Iſhmael who ſettled in Arabia; and among the ſons of Joktan was Hazermaveth, Gen. xvi, 26—30. They were all ſettled in Arabia, but in what part is not known.

29. All the property of theſe Arabs conſiſted in tents, furniture, and cattle, which are moved from place to place, as is found convenient.

34. Elam was a powerful kingdom in very early times. It was part of Perſia, called Elymais by the Greek writers.

35. Iſaiah ſpeaks of the Edomites as excelling in archery

archery, Ch. xxii, 6. *Elam bore the quiver.* Heathen writers ſpeak of them in the ſame light.

38. This can only mean that Nebuchadnezzar, acting by commiſſion from God, may be ſaid to repreſent him; and his conquering Elam may be called his fixing his throne here.

39. Cyrus, after the conqueſt of Babylon, fixed his palace at Shuſhan, the capital of Elam; and for a long time it continued to be the ſeat of a great empire. This cannot well be the ſame period that is referred to when future proſperity is promiſed to Moab, and yet the phraſe in the Hebrew is the very ſame. That concerning Ammon is a little different.

Ch. L. This propheey concerning the fall of Babylon was delivered in the fourth year of the reign of Zedekiah as appears from Ch. LI, 59. It is intermixed with promiſes of favour to the Iſraelites, who were carried captive thither.

5. This certainly reſpects the final return of the Iſraelites. The *everlasting covenant*, is ſometimes called the *new covenant* that God will make with them; when, as Ezekiel ſays, they will have *a new heart given unto them*, ſo that they will ever after be obedient to God, and have no more reverſes of fortune, which has not yet taken place.

6. Idolatrous practices were chiefly committed on hills, and high places, as they principally reſpected the heavenly bodies.

11. The ox, or heifer, that treaded out the corn, was not to be muzzled, and therefore could eat and get fat.

12 It

12. It will be better rendered, *Behold she shall be the hindermost of the nations, a wilderness, and dryland, and a desert.* Babylon was at that time the metropolis of the firſt of nations.

20. This undoubtedly refers to the final ſtate of the Iſraelites, when their virtue, as well as their happineſs will be confirmed.

21. Babylon might be called *a land of bitterness*, becauſe it had proved ſo to the Jews; being the cauſe of much affliction to them.

36. Impoſture means aſtrology, the object of which was the foretelling future events, for which the Chaldeans were famous.

38. This may allude to the diverting of the courſe of the river by Cyrus when he took Babylon.

Ch. LI. 1. The LXX has *against Babylon and against the Chaldeans.* The Hebrew word, which now occupies the place of *Chaldeans*, may, it is ſaid, by a Jewiſh ænigmatical way of writing, expreſs the ſame thing. But I ſee no reaſon why the Jews ſhould make ſuch an alteration of the text in this place.

10. The LXX and Arabic have *his righteousness*, viz. that of God, which makes a better ſenſe.

11. There could not have been any proſpect at this time that the Medes would overthrow the Babyloniſh empire; and yet this event was foretold by Iſaiah long before this time.

13. That is, a ſlave to his avarice and ambition.

15.—19. Theſe verſes are copied from Ch. x, 12,—16.

20. Nations are repreſented as inſtruments in the hand of God, to effect his purpoſes.

25. A prince, or a great nation, may be denominated by a mountain.

27. Ararat and Minni are probably the greater and leſs Armenia, and Aſhkenaz was part of Phrygia near the Heleſpont. The people of theſe countries compoſed part of the army of Cyrus when he marched againſt Babylon.

31. Herodotus ſays the city was ſo large that the inhabitants of ſome part of it were a conſiderable time ignorant of its being taken.

32. Theſe were probably paſſages from the ſtreets to the river, which Herodotus ſays were left unguarded at the feſtival in which the city was taken.

39. This may allude to the feſtival in which they were eating and drinking when the city was taken.

41. Sheſhach muſt mean Babylon, thó' it is not known why it was ſo called.

42. By the *sea* muſt be underſtood numerous armies.

44. In this there is an alluſion to the ſacred veſſels which were taken from the temple at Jeruſalem.

46. Hiſtory ſays that there were civil wars in the country after the death of Nebuchadnezzar.

48. The Medes were the ruling nation when Babylon was taken, and Media lay to the North of the city. Cyrus was general of the Medes, and according to Daniel, did not reign till after the death of Darius the Mede.

53. Herodotus ſays that the walls of Babylon were two hundred cubits high, and fifty broad.

55. Silence in a city is a ſign of depopulation.

58. It is even uncertain where antient Babylon ſtood, ſo little of it now remains.

59. This was when Zedekiah ſent his annual tribute to the king of Babylon, to whom he was at that time ſubject.

64. This was a very expreſſive emblem of the deſtruction of the city, and could not fail to make the prediction to be remembered, and attended to.

Ch. LII. This chapter was, no doubt, written by ſome other perſon than Jeremiah, probably by Ezra, when he collected and arranged the books of ſcripture. The great number of particular circumſtances mentioned in it, are evident marks of its having been written near the time of the events, or by ſome perſon who was poſſeſſed of authentic documents concerning them.

12. In 2 Kings xxv, 8. it is the ſeventh day of the month.

20. Ahaz had removed the ten lavers from their baſes, and had perhaps converted them to ſome other uſe, 2 Kings, xvi, 17, for there is no mention here of the lavers, but only of their baſes.

21. In 2 Chron. iii, 15, it is ſaid that Solomon made two pillars of thirty five cubits in length. This muſt, therefore, have been the length of them both, in the neareſt whole number.

23. In 1 Kings, vii, 42, and 2 Chron. iv, 13, it is ſaid that there were four hundred pomegranates for the two networks, or wreaths; two rows of pomegranates for each network, or wreath. But tho' the expreſſion there be different from this, they amount to the ſame thing, as is explained by Mr. Blaney p. 300.

25 Five

25. Five only are mentioned 2 Kings, xxv, 19, but the Arabic verſion has *ſeven* in both the places, and Joſephus ſays there were ſeven.

28, 29, 30.—Theſe could not be all that were carried to Babylon, and muſt probably relate to ſome caſes not mentioned in other accounts.

31. In 2 kings, xxv, 27, it is the *twenty ſeventh.*

33. This was probably done by Jehoiakim himſelf, out of reſpect to the king of Babylon; frequent changes of raiment being conſidered in the Eaſt as a compliment to the perſon viſited.

NOTES ON THE

LAMENTATIONS OF

JEREMIAH.

THIS book is a poetical or regular compoſition of Jeremiah, lamenting the ſtate of his country after the conqueſt of it by the Chaldeans. But all that can be perceived of regular compoſition, is that different verſes, or part of verſes, begin with particular letters in the order of the alphabet. Sometimes two or three ſentences beginning with the ſame letter are placed together, and ſometimes the initial letter is changed

in

in every ſentence. Tho' the prophet laments the deſolate ſtate of his country, he acknowledges the juſtice of God in it, as it was the conſequence of their many provocations. Sometimes the prophet is the ſpeaker, and ſometimes the people, or the country, as will eaſily be perceived.

Ch. I. 2. The neighbouring nations were engaged in the oppoſition to the Chaldeans jointly with the people of Judah; but when the latter were attacked none of their allies came to their aſſiſtance, but rather aggravated and rejoiced in their misfortunes.

3. That is, in a place where ſhe cannot avoid them. It may allude to the cuſtom of drawing wild beaſts into an incloſure, in a narrow part of which they are eaſily taken.

9. Tho' ſhe bear evident marks of pollution, ſhe was not apprehenſive of any ill conſequence from it.

14. That they might not eſcape. The metaphor is taken from a fowler, who watches the motion of a bird, in order to entangle it in his net.

Being thrown down with a heavy yoke upon his neck, he could only ſupport himſelf on his hands, but was not able to raiſe himſelf up.

15. The effuſion of blood was ſo great as to reſemble the flowing of the juice of grapes from a vat, in which they were preſſed.

20. *Death*, in this place, muſt mean the peſtilence.

21. Thou haſt brought a ſeaſon of adverſity upon me, and will bring it upon them in their turn.

Ch.

Ch. II. 2. The footſtool means the ark of the covenant, over which was the *mercy ſeat*, where was the ſymbol of the divine preſence.

3. That is the right hand of Iſrael; ſo that he could not ſtrike his enemy.

11. There is the ſame idea in the book of Job. Ch. xvi, 13, he poureth out my gall upon the ground. All the entrails are ſuppoſed to be affected in a ſtate of extreme grief, but theſe effects are ſaid to be more obſervable in the Eaſtern countries, where the human frame is more acutely ſenſible, than with us. Hence the expreſſion of *the ſounding of the bowels* or the effects of compaſſion, the idea of which would never have occurred to an European.

16. 17. In theſe verſes the alphabetical order of the initial letter is inverted, probably through the careleſsneſs of the tranſcriber. For in the Syriac verſion the order is regular, and it is of no conſequence with reſpect to the ſcenes, which of them be placed firſt.

18. The *daughter of the eye* may mean a tear.

Ch. III. 3. Sitting implies continuance in doing a thing.

14. *To all nations, MSS.*

16. By rolling in aſhes, earth or aſhes would get into a perſon's mouth.

21. Till this verſe we have had nothing but the language of complaint. Here the writer ſuggeſts the ſtrongeſt reaſons for hope, and expreſſes the greateſt confidence in the juſtneſs and goodneſs of God.

36. That is, he does not approve. So we read Heb. i, 13. *Thou art of purer eyes than to behold iniquity.*

The word *know* is frequently uſed in the ſame ſenſe, Ps. i, 6. *The Lord knoweth the way of the upright.*

37. Whatever is foretold, and really comes to paſs, muſt have been foreſeen and directed by God. This was the caſe with reſpect to the ſufferings of the Iſraelites.

39. While a man lives he enjoys many bleſſings, and all that he can ſuffer is no more than he deſerves.

43. This ſeems to be an alluſion to the method of hunting wild beaſts, by encloſing a large tract of country, and driving many of them into a narrow compaſs.

46, 47, 48. According to the order of the alphabet, which is generally obſerved in this book, theſe verſes ſhould follow 49, 50, 51; and they are ſo diſpoſed in the Syriac verſion.

51. Perhaps leſſer towns, depending on the metropolis.

Ch. IV. 5. They ſheltered themſelves in a place where dry dung was kept for fuel.

6. Sodom was deſtroyed ſuddenly, but Jeruſalem ſuffered more becauſe her calamity came on gradually.

9. They die before there is any failure of ſuſtenance, and thus do not experience the diſtreſs of famine.

14. If they did them no other injury, they defiled them by touching them.

15. They miſbehaved not only at home, but even in a ſtate of captivity, which brought farther ill treatment upon them.

20. This means king Zedekiah.

21 This

21. This is an ironical mode of addreſs, intimating that they had no cauſe of joy, as their puniſhment was approaching.

Ch. V. 4. After the return from Babylon it appears from Neh. ii. 8, that timber was not cut without leave, whereas before it is thought that certain foreſts were open to all perſons.

6. They ſubmitted to the Egyptians and Aſſyrians in conſequence of their diſtreſſes.

9. They were expoſed to the incurſions of the Arabs.

12. That *is, by* the hand of their enemies.

NOTES ON THE BOOK OF

EZEKIEL.

EZEKIEL was a prieſt carried captive in the reign of Jehoiakim, and from this captivity his prophecies are dated. He, together with many others, was ſettled at Tel-abib, or ſome other place on the river Chebar, the Chaboras of the Greeks, which runs into the Euphrates on the eaſt ſide at Carchemiſh (Circeſium) near two hundred miles north of Babylon. Near this river was the ſcene of Ezekiel's prophecies, which continued through a courſe of twenty two years. Tho'

he was cotemporary with Jeremiah who was in the land of Judah, and with Daniel who lived in Babylon, he does not appear to have had any communication with either of them. The latter, however, is mentioned by him (or rather by the Divine Being) in his writings, with extraordinary reſpect.

Like Jeremiah, Ezekiel expoſtulates with his countrymen on their idolatry and vices, and he predicts the fate of the neighbouring nations, and the proſperous ſtate of his own, with a more circumſtantial account of their final ſettlement in their country, than any of the preceding prophets.

Ch. I. 1. This thirtieth year was perhaps that of the prophet's own age. The paraphraſe of Jonathan makes it to be thirty years from the finding of the book of the law in the eighteenth year of Joſiah. But though there was this ſpace of time between that event and the fifth of the captivity in the reign of Jehoiakim, it does not appear to have been an epoch from which any events were dated. Scaliger ſuppoſes it to be the year of the reign of Nabopolaſſar the father of Nebuchadnezzar. But neither does this appear to have been an epocha referred to on any other occaſion.

2.——*When they ſtood and let down their wings*, is wanting in the LXX and in ſeveral MSS.

4. A luminous cloud was the uſual ſymbol of the divine preſence; and in general it was not accompanied by any other appearance. But here it has many accompaniments, ſeemingly that of a chariot, or throne, under which were wheels, and Cherubims; and on the throne

throne was a human form, reſembling the appearance of *the Antient of Days*, or the Supreme Being, in the viſions of Daniel.

6. 10. The word rendered *faces* may ſignify *forms*, or *likenesses in general*, and ſome ſuppoſe that the Cherubims had not the faces of the four animals, but the head of a man, the ſhoulder and mane of the lion, the wings of the eagle, and the body and legs of an ox. *Spencer*, p. 865.

11. Cherubims were emblematical figures, and not the likeneſs of any thing that really exiſted, but always compounded of ſeveral creatures; but what was ſignified by them is very uncertain. The Cherubims in the books of Moſes had each two wings, thoſe of Iſaiah, called Seraphim, had ſix, and theſe had four. Another circumſtance peculiar, as far as we know, to theſe, was their having feet reſembling thoſe of a calf. They had alſo human hands under their wings. All the animals which they reſembled are ſuch as are generally conſidered as the perfect; having ſome diſtinguiſhing excellence, as the lion denoting courage, the bull ſtrength, the eagle ſwiftneſs, and the man intelligence. In the Revelation the *four living creatures*, which ſeem to be of the ſame nature with theſe, repreſent the church of Chriſt in a ſtate of glory; but here they do not ſeem to have any ſuch meaning; but to have an office ſimilar to that of angels.

12. In the opening of this viſion the prophet ſaw a *ſtormy wind* coming from the north, and this magnificent appearance accompanied that wind, and it is the

ſame word that is here rendered *ſpirit*. It muſt therefore, ſignify that these cherubims accompanied that wind wherever it went.

13. The LXX makes a better ſenſe than the Hebrew of this verſe. *And among the living creatures there was an appearance like burning coals of fire. It went up and down among the living creatures.*

14. Beſides the refulgent appearance of theſe cherubims, flaſhes of fire were ſeen darting among them.

20 ——*Thither was their ſpirit to go,* is wanting in ſeveral MSS. and the LXX.

Theſe wheels are not ſo clearly deſcribed as to give us a diſtinct idea of their poſition or uſe, but they ſeem to have accompanied a chariot, ſupporting a throne.

21. Or, according to the Seventy, a living ſpirit was in the whole. They appeared to be animated, and accordingly they were full of eyes.

22. By an eaſy tranſpoſition it will be, as the *colour of tranſparent cryſtal,* which is more probably the meaning.

This firmament muſt have been the body of a chariot, which ſupported the throne, and it was tranſparent like ice. Notwithſtanding the caution ſo expreſsly given by Moſes to make no repreſentation of God, and it was obſerved to them that they ſaw no appearance of any thing on mount Sinai, but only heard a voice; yet in prophetical viſions this appearance of a human form was ſeveral times exhibited, and to Abraham it was ſomething more than a viſion. Yet theſe repreſentations did not lead thoſe who ſaw them to ſuppoſe

poſe that the Supreme Being had any proper form, or that he was confined to any particular place. For whatever purpoſe was anſwered by theſe temporary appearances, he is alſo repreſented as omnipreſent, and omniſcient, filling heaven and earth. Theſe ſplendid appearances, whatever was their particular form, were calculated to impreſs the mind with ſentiments of awe and reverence. Of all the prophets, however, only Iſaiah, Ezekiel, and Daniel, had this appearance exhibited to them.

Jerom thought that by the word here and Ch. viii, 2. rendered *amber* ſome precious metal was meant.

23.——*every one had two which covered on this side*, is wanting in ſeveral MSS. and the LXX.

25.——*when they ſtood and let down their wings*, is wanting in ſeveral MSS. and the LXX.

Ch. II. 1. The prophet, awed by the refulgent appearances deſcribed above, had naturally proſtrated himſelf on the ground.

The phraſe ſon of man, which is generally ſynonymous to *man*, as in Ps. viii, 4. *What is man that thou art mindful of him, and the ſon of man that thou viſiteſt him*, is not uſually applied to any of the prophets except to Ezekiel and Daniel, both of whom reſided in Chaldea; and it is thought to be an imitation of the phraſeology of that country.

3. The charge here given to Ezekiel very much reſembles that given to Jeremiah. Indeed the circumſtances of theſe two prophets were in a great meaſure the ſame, the Jews in Paleſtine and thoſe who had been carried captive being at that time of the ſame diſpoſi-

tion. The effect of this captivity did not appear immediately, tho' it was ſufficiently remarkable afterwards, curing them of every propenſity to idolatry.

6. By *ſcorpion* is to be underſtood a kind of *thorn*, whoſe prickles are of a venomous nature, called by the Arabs *ſcorpion thorns*.

9. All this, it is to be obſerved, paſſed in viſion. The appearance of this hand come, no doubt, from the Supreme Being.

10. The antient books were rolled up on cylinders of wood or ivory, and generally written on one ſide only.

Ch. III. 3. The image of eating a book is not a very natural one. It implies, however, the prophets receiving, and as it were digeſting, the contents of it. The pleaſure he at firſt received from it muſt have ariſen from the honourableneſs of his miſſion, and not from the ſubject of it; for he was apprized that the contents of the book would be the occaſion of grief to him.

9. This encouragement is ſimilar to that which was given to Jeremiah.

14. He went in bitterneſs from conſidering the unpleaſant meſſage he had to deliver, and the diſagreable circumſtances into which it would probably bring him.

15. Tho' reſiding near the ſame river, he muſt at this time have been at ſome diſtance from the place where he now dwelt.

16. He was ſilent, having received no particular commiſſion, but uneaſy under the expectation of it, from knowing its general nature.

20 All

20. All events are in a certain ſenſe juſtly aſcribed to God, even thoſe by which men's hearts are hardened, and they ſuffer in conſequence of it. Thus God is ſaid to have hardened the heart of Pharaoh, and even to have raiſed him up for the important deſign of his providence, ſuch a character as his being wanted for the purpoſe. But this does not at all leſſen the guilt of perſons who are actuated by bad motives, and who are therefore the proper ſubjects of puniſhment.

24. This might be to repreſent Jeruſalem ſhut up by the ſiege.

25. He was to exhibit in his own perſon a picture of the future condition of his countrymen in order, no doubt, to draw the greater attention to it.

26. His being dumb was perhaps to ſignify that God would for a time withdraw his communications by the prophets.

Ch. IV. 3. This was to repreſent the ſtate of Jeruſalem, which was about to be beſieged. The aptneſs of this emblem is not apparent, and if he was to obſerve this poſture in ſleeping only, it could not be known except from himſelf.

5. This number of years will extend from the ſiege of Jeruſalem to the beginning of the reign of Jeroboam, when the worſhip of the golden calves commenced; and tho' the approaching calamity would more eſpecially affect the tribe of Judah, yet, no doubt, many of the ten tribes, who had been permitted to remain in the country, and who appear to have been ſubject to the

the king of Judah, ſuffered the ſame fate with them in this captivity. It is computed that the ſiege of Jeruſalem laſted about this number of natural days.

6. This is ſuppoſed to be reckoned from the eighteenth of Joſiah, when the people, as it were, renewed their covenant with God, and engaged afreſh to obſerve the laws of Moſes. The uncertainty attending theſe computations is a pretty good proof that the book is no forgery. Had this been the caſe, no prophecy would have been unfulfilled, or liable to any material objection.

7. It was cuſtomary in mourning to lay the arms bare, and to beat them till they were black and blue.

9. The word here rendered *fitches* ſhould have been *rice*. Bread made of *millet*, Niebuhr ſays he found ſo diſagreeable, that he would have preferred plain barley bread to it.

12. This was to ſhew, that the people would be reduced to great ſtraits, in conſequence of which they would have but a ſcanty allowance of proviſions.

15. Camel's dung is commonly uſed for fuel in the Eaſt. To ſhew the ſtraits to which the inhabitants of Jeruſalem would be reduced, the prophet was not only to eat a limited quantity of food, but to prepare it in the moſt diſguſting manner.

Ch. V. By a ſtriking emblem the Divine Being here announced the calamities and diſperſion of the Hebrew nation in language very ſimilar to that of Moſes.

3. This repreſents the preſervation of a few after the ſiege, but many of them were deſtroyed in conſequence

quence of the conſpiracy of Iſhmael, and the flight into Egypt,

6. Other nations did not change the religion of their anceſtors, but the Iſraelites had done ſo.

7.——*But have done according to the judgments of the nations.* MSS. K. This was the reading that Luther tranſlated from.

12. We are not to ſuppoſe that the people would be exactly divided into theſe three parts; but that they would ſuffer in theſe different ways.

15. Moſes had ſaid that they would be *a proverb and a bye word* in all nations; and never was any prophecy more literally fulfilled than this, as we ſee at this day.

Ch. VI. This chapter contains a diſtinct prediction concerning the deſolation of the kingdom of Judah, on account of the idolatry of the people, and of the preſervation of ſome who would be reformed.

11.——*Therefore will I cut thee off.* MSS.

14. This was part of the deſert mentioned in Num. xxxiii, 47, bordering on the country of Moab; but it does not appear to have been more of a deſert than many other places.

Ch. VII. This chapter contains nothing but a prediction of approaching calamity on account of the idolatry of the people.

10. The rod of oppreſſion.

11. Rather, *violence is risen up against the rod of wickedness*; meaning the puniſhment of the invading enemy.

12. The

12. The enemy would ſoon take what they had ſold.

13. At the year of Jubilee the property they had ſold reverted to the original owners, but this would not be the caſe now.

14. Through timidity, owing to the formidable appearance of the enemy.

16. Rather, *tho' any fugitives of them ſhould eſcape, they ſhall be on the mountains like doves of the valley.*

17. Water in this place may ſignify *ſweat*, implying great fatigue and weakneſs.

19. This money ſhall be of no uſe to them, becauſe they had employed it to make and adorn their idols.

22. The Holy of holies in the temple.

23. An emblem of a ſtate of bondage and captivity.

By the help of the LXX this may be rendered, *For the violent ſhall enter into it, and defile it, and they ſhall make it a pollution*, or a vile thing.

27. According to the LXX it is, *The hand of the people ſhall be enfeebled.*

Ch. VIII. This chapter, and the ninth, tenth and eleventh, contain an account of a viſion which the prophet had as he was ſitting in his own houſe, when the elders of the people were with him, when he was carried in ſpirit, that is appeared to be carried to Jeruſalem, to have a view of the abominable idolatries that were committed in the temple itſelf. Some are of opinion that he had not this viſion, or trance, while the elders were with him, but that he related to them what he had ſeen before. The trance, might not, however, be of any long continuance; and theſe elders, perceiving

ing

ing that there was something extraordinary in the case, might wait till he was recovered from it.

2—As *the appearance of a man.* MSS. LXX. *It was downwards a man.* MSS.

This appearance was that of the Supreme Being. The colour of *amber* was something at the same time bright and transparent, like flame.

3. What this idol was does not appear. It is called the *idol of jealousy*, because it was set up in opposition to the true God, at which he is always represented as jealous, and he is therefore often stiled *a jealous God who will not give his glory to another.* As the worshippers are afterwards represented as bowing towards the East, the idol was probably Baal, or the sun, that was the object of worship.

5. Ahaz removed the brazen altar to the north side of the court, to make room for another which he set up after the pattern of one that he saw at Damascus. From this circumstance it is possible that the North Gate of the temple might come to be called *the gate of the altar.* Originally its place was directly in front of the temple.

7. The heathens frequently had places of worship in caverns, the insides of which were covered with figures adapted to it. There are many remains of such in the east.

10. These were the figures of such animals as were objects of worship in Egypt. They are called *abominable*, on account of the abominable use that was made of them. Diodorus Siculus says that round a room at Thebes in Egypt, where the body of king Osymanduas was buried, a multitude of chambers were built, which had

had elegant paintings of all the beaſts that were held facred in Egypt.

11. This was probably ſome prince, or one of the elders of the nation.

12 Many of the rites of the heathen worſhip were performed in dark ſubterraneous places, as the cave at Elephanta near Bombay,

12. Here is probably a reference to certain ſmall images which the heathens made uſe of as tutelary gods for the preſervation of their houſes and goods. *Spencer*, p. 449.

14. This was *Adonis* of the Greeks. The feſtival began with the repreſentation of a deep mourning, and ended with all kinds of riot and debauchery. The worſhippers, after beating themſelves and lamenting, performed the funeral obſequies of Adonis, as dead. Afterwards, pretending that he was alive, the women, it is ſaid, who would not conſent to be ſhaved, were obliged to proſtitute themſelves to ſtrangers, and the money they received was conſecrated to Venus. *Fragments*, Vol. IV. p. 186.

The Greeks alſo placed their dead near the doors of their houſes, when they made lamentation for them.

15. The temple was built in ſuch a manner that perſons on entering it had their faces towards the Weſt, which was contrary to the general ſituation of the heathen temples. In order therefore, to bow towards the Eaſt, in the worſhip of the ſun, they muſt turn their backs to the temple.

17. The heathens, in the worſhip of their deities, held branches of the trees which were dedicated to them

them. But Biſhop Newcome renders it, *They ſend forth a ſcornful noiſe through their noſtrils:*

Ch. IX. This is a repreſentation of the ſymbol of the divine preſence coming out from the Holy of holies, and ordering the deſtruction of all idolaters in Jeruſalem, but with an expreſs direction to ſpare thoſe who did not join them, but lamented the ſtate of the country on that account.

4. Before the Hindoos enter their temples they are marked by the bramins upon their foreheads with marks of different colours, according to the deity to which the worſhip reſpects.

7. The heathens were ſo ſuperſtitious, that any criminal taking refuge in one of their temples was abſolutely ſafe. He might be ſtarved out, but the temple muſt not be violated. Here the Divine Being directs that no ſuch regard be paid to his temple, when juſtice called for the death of a criminal. And, according to the laws of Moſes, a man condemned to die, was to be taken even from the altar, and put to death. Here the temple itſelf, which had been polluted with idolatrous rites, was directed to be polluted with the blood of the idolaters.

Ch. X. 2. It does not appear where this fire and theſe coals were. In the viſion of Iſaiah coals were taken from the great altar, where a fire was always burning. Is. vi, 6.

3. This was the South ſide of the temple, facing the Eaſt. But if the language here uſed reſpected the man's entering, it may mean the North ſide.

4 That

4. That is, it had moved from the uſual place of the Cherubim, in the Holy of holies, and was advanced to the entrance of the houſe, as if about to leave it.

12. This deſcription is the ſame with that in the firſt chapter.

14 The wheels, as well as the Cherubims, were animated, and had eyes. This face no doubt was that of the *ox*, to agree with the former account. Or the term *cherub* being derived from a root which in the Chaldee and Syriac languages ſignifies to *plow*, may mean the ſame thing.

19. This was a partial removal of the *ſymbol* of the divine preſence from the temple, as if ready to leave its earthly habitation for a heavenly one, emblematical probably, of his deſertion of the place, and its approaching deſtruction.

Ch. XI. 3. This muſt refer to one of the prophecies of Jeremiah, and to the letters which he wrote to the captives in the reign of Jehoiakim, adviſing them to build houſes, and provide for their continuance in Chaldæa ſeventy years.

In the city being the caldron, and the people the fleſh, there ſeems to be an alluſion to the cuſtom of preparing the meat of the ſacrifices that were to be eaten in the temple. It implied that the caldron and the fleſh muſt not be ſeparated.

7. This was giving a different meaning to their own words.

11. The enemy making his attack at the border in the firſt place.

13. As

13. As it seems probable that this Pelatiah really died while the prophet was in his trance, it would, as soon as it was known, be a great confirmation of the truth of all his predictions.

15.——*Thy brothers, the men of thy captivity.* LXX.

This was treating those who had been carried captive with contempt, as outcasts, and that the whole country then belonged to themselves.

19.——*A new heart. MSS.*

20. This must not refer to the return from Babylon, but from their final dispersion, which has not yet taken place.

23. The symbol of the divine presence had now left both the temple and the city, as a token, no doubt, of his desertion of it, and abandoning it to destruction.

Ch. XII. The prophet is here directed to act as if he was preparing to go into captivity, to signify that those who were then in Palestine, would also be conquered, and many of them carried captive.

13. His eyes were put out, but he was brought to Babylon.

16. The great object of all the divine dispensations respecting the Israelites, was the instruction of the rest of mankind. It was to be made apparent to all the world that they were expelled from their country, and dispersed among all nations, as a punishment for their idolatry and their vices.

17. We have here, in the conduct of the prophet,

another ſign of what would be done by all the people.

22. This muſt have been the language of profane perſons, who, after hearing the judgments of God denounced againſt them by ſeveral of the preceding prophets, and the predicted deſolation of the country not immediately taking place, derided them, and the viſions which they pretended to have. Here they are aſſured that it would not be in their power to talk as they had done much longer; for that the predictions would ſpeedily be verified.

Ch. XIII. There is much complaint of the order of *prophets* or *ſcribes* in Jeremiah, as well as in this book of Ezekiel. But I do not recollect to read of it much before their time. Theſe prophets joined with the reſt of the people in their idolatrous rites, and oppoſed the true prophets, charging them, no doubt, with falſe pretenſions to divine communications, and ſometimes claiming it themſelves.

4. They were both cunning and rapacious.

5. They did nothing to avert the anger of God againſt their nation.

6. They pretended to a power of foretelling future events, but they were ſuch as they hoped would come to paſs by natural means.

9. They ſhould never more return, and join with the reſt of the people in their public aſſemblies, ſo as to have their names entered into a catalogue for that purpoſe.

10. Theſe falſe prophets are repreſented as endeavouring to defend the city with walls of fortification that

that were ill built, and would not ſtand, ſo as to be any ſecurity againſt the determination of God to give it into the hand of the enemy.

18. Perſons at their eaſe in the Eaſt recline on carpets, with their heads and arms ſupported by pillows which it was the buſineſs of women to prepare. After uſing theſe cuſhions, lady M. W. Montague ſays, ſhe ſhould never endure chairs again as long as ſhe lived. By this figure they are repreſented as lulling men to ſleep with deceitful predictions. What is meant in this place by *covering the head* is not ſo evident. It may mean ſome dreſs which covered the eyes, and thereby promoted ſleep. To *hunt for the ſouls* or *lives* of perſons, was to lay wait for their deſtruction, which would in effect be the iſſue of their conduct with reſpect to them.

19. That is, while ye practice idolatrous and magical rites for trifling preſents. In the Eaſt bakers are paid by a part of the bread that they have baked. And compenſations in bread is for ſervices of the loweſt kind.

20. The margin has *hunt a ſoul into the gardens*, meaning perhaps the places devoted to proſtitution in the worſhip of Aſtarte.

To make them fly, is not in the LXX.

23. It ſhall no more be in your power to practice your idolatrous rites.

Ch. XIV. Notwithſtanding the concealed or open idolatry of the Iſraelites, they never entertained any doubt of the power of their own God; and they were deſirous of conciliating his favour as well as that of the foreign deities, which, with the reſt of the world,

they perhaps considered as the original and proper gods of Paleſtine.

3. They practiced their idolatrous rites not openly, but in ſecret, as was done in the precincts of the temple at Jeruſalem.

9. That is, when the falſe prophets predict what does not come to paſs, it is God who, in the courſe of his providence, orders that it ſhould be ſo.

14. It may be clearly inferred from this mention of *Job*, in conjunction with *Noah* and *Daniel*, that he was a real perſon, as well as they. This prophecy was delivered in the ſixth year of the captivity in the reign of Jehoiakim, and Daniel was carried captive in the fourth of Jehoiakim, after which he reigned four years, and Jehoiachin only three months. Conſequently Daniel had at this time been fourteen years in Babylon, and was, no doubt, well known, and highly reſpected, on account of his interpretation of Nebuchadnezzar's dream. This teſtimony of the Divine Being himſelf is an undeniable evidence of the eminent piety of theſe men.

21. If this conduct would be juſt with reſpect to other countries, much more would it be ſo with reſpect to Jeruſalem.

23. The people would be reformed by theſe ſevere judgments.

Ch. XV. The Iſraelites are here exhibited under the character of a vine, which tho' of great value when it bears grapes, is of no uſe at all as wood, even when it is ſound, and much leſs when it is burned; and this was all the uſe that could be made of it, viz. as fire

wood.

wood. The nation was now to be deſtroyed for its unfruitfulneſs.

Ch. XVI. This chapter contains a fine and ſtriking allegory, in which Iſrael is compared to an expoſed female infant, taken care of, eſpouſed, and raiſed to ſovereign dignity, but afterwards becoming a proſtitute; and yet hereafter to be received into favour, on her return to her huſband.

3. This is the language of reproach, and not to be taken literally. The people were become as degenerate as if they had been deſcended from thoſe ſtocks.

4. Water with a little ſalt was uſed in order to harden the ſkins of infants.

12. A principal ornament in the Eaſt is a jewel hanging from the noſtril, which is perforated for that purpoſe.

26. They worſhipped the gods of Egypt.

33. There would have been ſome apology for her conduct if ſhe had proſtituted herſelf for a reward; but ſhe did it from mere wantonneſs.

37. Nothing was ſo opprobrious as to expoſe the nakedneſs even of men, and much more that of women.

40. The puniſhment of adultery was ſtoning to death, as we ſee in the goſpel hiſtory, John viii, 1, &c.

42. After a ſufficient puniſhment the nation would be reformed.

46. The face was ſuppoſed to be directed to the Eaſt, and then Samaria would be to the left hand, and Sodom to the right.

50.——*As thou haſt ſeen.* MS. N.

53. That

53. That is, the diſtrict formerly occupied by Sodom will hereafter be populous and flouriſhing.

57. Some copies have *Edom* inſtead of *Syria*, the difference between theſe words in the Hebrew being very ſmall.

63. This is a clear prophecy of the future happy ſtate of the Hebrew nation, when they ſhall have been ſufficiently puniſhed for their apoſtacy, and reſtored to the divine favour.

Ch. XVII. The paſt and future ſtate of Paleſtine is here deſcribed in an allegory, which is immediately afterwards explained, and the prophecy concludes with a proſpect of future happy times.

3. From the ſubſequent explanation of the allegory this appears to mean Nebuchadnezzar.

4. He took king Jehoiachin and carried him to Babylon, which was a city that was become conſiderable by means of merchandiſe.

5. Zedekiah was made king by Nebuchadnezzar, but kept in a ſtate of ſubordination and vaſſalage.

7. This is the king of Egypt, to whom the people of Judah applied for aſſiſtance when they revolted from the Chaldeans; and the diſappointment of their expectations from him is here predicted.

12. This is an explanation of the preceding allegory.

15. This rebellion muſt have been between the ſixth month of the ſixth year, and the fifth of the ſeventh year of Nebuchadnezzar.

22. Here, in the continuation of the ſame allegory, the future flouriſhing ſtate of the Iſraelites is foretold.

Ch.

Ch. XVIII. 2. The people complained that they ſuffered not for their own ſins, but for thoſe of their anceſtors; and as far as the fourth generation they might conclude this to be the caſe from the declaration of the Divine Being to Moſes, when they were at the ſame time aſſured that God would ſhew mercy to thouſands of generations of them that loved him and kept his commandments. The meaning probably was, that for the ſins of that generation, and the ſubſequent ones, they would ſuffer for a time; yet on account of the piety of their anceſtors, Abraham, Iſaac, and Jacob, and the promiſe of God to them, their nation would hereafter, tho' after a thouſand generations, and for thouſands of generations to come, be moſt flouriſhing and happy. It was therefore, in fact, a prophecy concerning the fate of the nation. But whatever was the caſe in general, they are now aſſured that they ſhould have no reaſon to apply this proverb to themſelves. They of that generation ſuffered for their own ſins, and in the preſent captivity a diſtinction would be made between the idolaters, and the pious worſhippers of Jehovah. The ſame was intimated in the parable of the *good and bad figs* in Jeremiah.

6. The feaſts or ſacrifices to the heathen gods were held on mountains, and high places.

8. To lend upon uſury was forbidden from a Hebrew to a Hebrew, in order to teach them brotherly love; but it was not forbidden with reſpect to ſtrangers. It was not, therefore, conſidered as a thing unlawful in itſelf. Beſides, the Hebrews were not to be a commercial people, to whom laws concerning the uſe

of money, are moſt neceſſary, a profit being made by the uſe of money as much as of any other commodity; ſo that both the perſon uſing it, and the perſon lending it, have each a natural claim to the emolument accruing from it, as much as from the uſe of land.

9. Here is a mixture of precepts, ſome being of a moral, and others of a ritual nature. But if the offence be wilful, and habitual, there is in both the caſes the ſame contempt of the authority of God in commanding the obſervance; ſo that in both the caſes the offence is a *proper immorality*.

32. The doctrine of this chapter, according to which every perſon ſuffers only for his own ſins, and is rewarded for his own virtues, is not literally true, but on the ſuppoſition of a future ſtate, becauſe, as Solomon ſays, we ſee that in this life *all things*, in a great meaſure, *fall alike to all*; and in this ſtate of diſcipline it is proper that it ſhould be ſo. Tho' therefore, no expreſs mention is made of a future ſtate in the books of the Old Teſtament that precede this, there are, I think, ſeveral alluſions to it; and I doubt not it was the belief of the Iſraelites at this time, and in all times. To Daniel, who lived at this time, it was evidently well known, and to all the nation in the time of the Maccabees. For then it was nobly acted upon; great numbers enduring death and torture, with the proſpect of a happy reſurrection. And this belief our Saviour found well eſtabliſhed in his time.

Ch. XIX. This chapter contains two allegories drawn up in the form of poetry, or artificial compoſition,

ſtitions, the rules of which we are not acquainted with.

8. This means Jehoahaz, the ſon of Joſiah, who was carried captive into Egypt, and died there.

5. This means Jehoiakim, another ſon of Joſiah. His mal-adminiſtration is here deſcribed, and alſo his fate, agreeable to his hiſtory, 2 Kings, xxiv, 21. *And the Lord ſent againſt him bands of Chaldeans, and bands of Syrians, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it.* According to the prophecy of Jeremiah, he muſt have died in priſon, and his body have been left unburied.

7. According to the LXX, *He brought evil upon their palaces.*

10. This is another allegory, repreſenting the former proſperous, and the then deſolate, ſtate of the country.

One antient verſion has *in thy vineyard*, inſtead of *in thy blood.*

Ch. XX. In this chapter we have a hiſtory of all the divine diſpenſations with reſpect to the Iſraelites, and a prophecy of their final eſtabliſhment and proſperity.

3. Whatever propenſities the Iſraelites had to idolatry, they always retained a reſpect for their own God and his prophets.

5. In ſwearing the Jews lift up their right hand towards heaven. This explains Ps. cxliv, 8. *Whoſe mouth ſpeaketh vanity, and whoſe right hand is a right hand of falſehood.* That is, they took falſe oaths.

6. We read of no part of the world ſo fruitful and populous as Paleſtine; and being a hilly country, it muſt be much cooler and pleaſanter than any other in that part of the world.

8. This ſeems to refer to ſome admonitions given to the Iſraelites while they were in Egypt, of which we have no other account. The greater was the propenſity of the nation to idolatry before and after the giving of the law, the ſtronger is the evidence of the divine origin of their religion, and of its being ſupported by miracles, the evidence of which, with all their prejudices, they were not able to reſiſt.

25. The meaning of this is, that he permitted them to fall into idolatrous practices. And whatever takes place in the courſe of providence is, in the language of ſcripture, generally aſcribed to the direct agency of God. That the Divine Being gave the Iſraelites ordinances that he himſelf did not approve, is a moſt improbable ſuppoſition. As far as appears, all the laws of Moſes are to be of perpetual obligation to the nation to which they were given; and the practice of ſacrificing, &c. will be reſumed when they return from their preſent diſperſion, as will appear towards the concluſion of this book.

29. The latter clauſe of this verſe has the appearance of being out of its proper place, and is thought by ſome to be an interpolation, after being firſt inſerted in the margin.

35. Here is an alluſion to ſomething of which we have no intimation in any other prophecy, viz. that when the Jews ſhall return from their preſent diſperſion

ſion, they will undergo a diſcipline ſimilar to that which they underwent after they left Egypt, in conſequence of which all the obſtinate and refractory among them were cut off, and never reached the promiſed land. But perhaps the extermination of the wicked Iſraelites here alluded to, may take place during their diſperſion, and before any attempt to return; they being at preſent conſidered as in a ſituation ſimilar to that of the wilderneſs.

39. *Go take away your idols.* MSS. LXX.

This is a clear proof of the future obedience, as well as happineſs, of the people after their return.

45. This is a general prediction of the miſery that would befal the land of Judah, which was to the South of the place in which the prophet reſided.

47. That is, all without diſtinction, the righteous and the wicked. They would at leaſt be promiſcuouſly carried captive, tho' in many reſpects a difference would be made between them. This proverbial language our Saviour made uſe of when he ſaid to the women who wept to ſee him go to be crucified, if theſe things were done in green wood, what would be done with that which was dry, and therefore more fit for the fire.

Ch. XXI. 3. There would be a general ſlaughter, ſuch as was intimated Ch. xx, 47, under the emblem of the green and dry wood, thoſe who were ripe for deſtruction and thoſe who were not. In times of general calamity, particular exemptions are not to be expected. But all inequalities will be compenſated in another ſtate.

6 This

6. This he was to do ſo as to be obſerved, that inquiry might be made concerning it.

10. Scepters were made of wood, but war ſpeaks no wood, not even that of ſcepters.

13 *For it is approved, and if the tribe be rejected* LXX.

14. The regular ſucceſſion to the throne was to end with Zedekiah. The prophet ſeems to have been directed to brandiſh a ſword three times, as an emblem of the great deſtruction that would be made in the war.

19. He was to make a kind of map, perhaps in the ſand, of the different roads by which the army of Nebuchadnezzar might march. One to the left was againſt the Ammonites, and another to the right was to the land of Judah.

21. In the original it is the *mother of the way*, meaning ſome particular road, or part of a road; a phraſeology common in the Eaſt. Niebuhr ſays that a woman who ſells butter is called *the mother of butter*.

Divination by rods, or arrows, was frequently uſed by the heathens in their moſt ſerious affairs. In marching to war they wrote the names of different countries, or diſtricts, on different arrows; and having drawn one from the reſt at random, were thereby directed what to do. This was done in the preſence of the idol they worſhipped. They alſo ſacrificed at the ſame time, and judged of the ſucceſs of the propoſed enterprize by certain appearances in the liver of the victim. The Greeks and Romans made great uſe of this mode of divinations

divinations, and among the latter a distinct order of men, called *haruspices*, were employed in it.

22. This was probably exhibited in his map before the event took place, tho' it is here related historically.

23. That is, those who had violated their faith to Nebuchadnezzar would pay no regard to his divinations. But he would reproach them for their breach of faith, and punish them for it.

27. This is an intimation of the ceſſation of royalty among the Iſraelites till the time of the Meſſiah, or that prince of the houſe of David who will reign after their reſtoration.

28. This reproach means the conqueſt of them by Nebuchadnezzar.

29. They would imagine that becauſe Nebuchadnezzar marched againſt Jeruſalem he could not invade them, but in this they would deceive themſelves.

30. The Ammonites ſuffered in their own country, and were not carried into captivity as the Iſraelites were.

Ch. XXII. 6. Here is an enumeration of all the offences of which the Iſraelites were guilty, ſome of a moral, and others of a merely ritual nature.

13. To expreſs his indignation at their practices.

16. In the margin it is, *ſhall be profaned*, perhaps *thou ſhalt be vile*, or appear vile, to thyſelf, be put to ſhame; as in Ch. xxii, 43. *ye ſhall be loathſome in your own ſight.*

This is an intimation that the effects of the ſevere diſcipline

diſcipline to which they would be ſubjected would b their reformation.

18. They are here compared to baſe metal, whic would be calcined and diſperſed in the furnace, whil the pure ſilver with which it was mixed, would ſtan that teſt, and be purified by it.

24. That is, to Jeruſalem.

28. Here is an alluſion to a former ſimilitude, whe the men were deſcribed as making a wall for the de fence of the place with mortar that would not bind th ſtones together.

Ch. XXIII. *In this chapter, under the parable o* two proſtitutes, the idolatry and the puniſhment o the kingdom of Iſrael and Judah are deſcribed.

3. That the Iſraelites conformed to the idolatrous re ligion of the Egyptians appears from many paſſages of ſcripture, but it is no where ſo fully expreſſed as in this place.

5. They adopted the religion of the Aſſyrians.

9. The people, whoſe idolatry they imitated, were made the inſtruments of their puniſhment.

14. Theſe muſt have been images in the form o men, which the Chaldeans worſhipped.

15. The high prieſt of Mithra in Perſia, wore a magnificent linen turban, with many folds, in imitation of the heavenly bodies. To ſuch turbans the prophet, ſome think might here allude.

17. This probably alludes to the revolt of the king of Judah from the Chaldeans.

20. Aſſes are commmonly ſaid to be very luſt. ful.

23 Theſe

23. Theſe were probably places within the Babylonian empire, tho' their ſituation is not known. Pekod is mentioned in Jeremiah Ch. L, 21.

25. Adultery was ſometimes puniſhed in this manner, in order to diſfigure the adultreſſes, that they might no longer allure men by their beauty.

34. This is a repreſentation of the effect of madneſs, in conſequence of drinking an intoxicating potion. She not only drinks the very dregs, but breaking the veſſel, she tears her breaſts with the ſharp fragments.

39. This ſhews that the Iſraelites did not deny the divine miſſion of Moſes, or wholly abandon the worſhip of Jehovah, notwithſtanding their addictedneſs to idol worſhip.

40. This may allude to the ornaments of a bride when ſhe received her huſband. The women carried her to the bath, dreſſed her magnificently, painted and perfumed her, and then carried her to the nuptial chamber.

41.——*before thee.* MSS. A. V.

This is a deſcription of the manner in which brides were placed on the nuptial couch.

42. This may allude to their practicing the religious rites of the Sabians, who worſhipped the hoſt of heaven.

Ch. XXIV. In this chapter the utter deſtruction of Jeruſalem is announced by a ſtriking allegory.

1. This would ſhew the exact knowledge of the Supreme Being. Ezekiel was then at a great diſtance from Jeruſalem; and yet he was informed of the very day

day in which the siege of that city commenced, and to write it down at the time, for the conviction, no doubt, of the people in general. And accordingly the siege did commence on that very day, 2 Kings, xxv, 1. *And it came to pass in the ninth year of his reign, in the tenth month, and the tenth day of the month, that Nebuchadnezzar king of Babylon, and all his host, came up against Jerusalem, and pitched against it; and they built forts against it round about.*

3. This allegory, or metaphor is taken from the custom of boiling meat in a large caldron, after a sacrifice, the meat being to be eaten within the precincts of the temple.

5. By an easy alteration it will be, *burn the wood under it.*

The choice pieces represented the nobles and the principal persons in the city, while the bones, that were to be put into the fire under it, signified the common people.

6. The *swine* represents the wickedness of the place, as is observed v. 12. The priests took out the pieces in their turns, and by lot; but here all were to be the prey of the enemy without distinction.

10.——Remove it, and let the bones be burned. Three MSS. *Ibid. Let the bones be put together.* A few MSS.

11. That is, make it boil as apothecaries do when they prepare their medicines, the process for which often continues a considerable time, till a large quantity be reduced to a small one. Besides the pot itself was to be burned after all its contents were consumed, to signify

ſignify that the city itſelf was to be deſtroyed, as well as the people in it.

14—*Will I judge thee.* MSS. A. V.

15. The prophets were frequently directed to exhibit in their own perſons the fate of the nations againſt which they prophecied, and this ſometimes ſubjected them to diſagreeable circumſtances. Of this we have had ſeveral examples; but this muſt have been more ſo than any that we have read of before. The prophet was to loſe his wife by ſickneſs, and obſerve none of the cuſtomary tokens of mourning, in order to repreſent the great deſtruction that was about to be made of his countrymen, when every perſon would be ſo much occupied about his own ſafety, as not to be at leiſure to attend to the funerals of his neareſt relations.

17. To expreſs humility and meekneſs, they put off their ſhoes, and to cover the head and the mouth were tokens of grief, as was obſerved on a former occaſion. See 2 Sam. xix, 4. Micah iii, 7. To eat the food of mourners was to partake of the proviſions which were brought by friends, on the idea of mourners neglecting themſelves.

This eating may refer to the cuſtom of making entertainments at funerals. And beſides what was eaten in the houſe, it appears from Tobit iv, 17, that proviſions were carried to the grave to be eaten by the poor. This too nearly reſembled the heathen cuſtom of carrying food to the tombs of the deceaſed, for the ghoſt to feed upon.

20. Part of this precept may have been taken from Lev. xxi, 5, and the other part from v. 10. They were not to imitate the heathens, and eſpecially the Egyptians, who expreſſed ſorrow ſometimes by ſhaving the head, and ſometimes by neglecting the hair, and ſuffering it to hang in a looſe and diſorderly ſtate. *Spencer*, p. 583. But when the Hebrew prieſts officiated, they were forbidden to exhibit any ſign of mourning.

27. Tho' he was not to cover his mouth, he was to ſigh in ſilence, and not to ſpeak till a perſon came to him from *Jeruſalem, to inform him that the city* was taken, as we find Ch. xxxiii, 21, &c.

Ch. XXV. Theſe propheeies were delivered after the taking of Jeruſalem, and conſequently before the events that are related in the preceding chapters. But all the prophecies concerning the neighbouring nations are placed together.

Inſtead of aſſiſting the people of Judah, as they ſeem to have engaged to do by their alliance with them, they rejoiced immoderately in the deſtruction of Jeruſalem; but, agreeably to the predictions of Jeremiah, they were all deſtined to undergo the ſame fate themſelves, and from the ſame power.

4. The Chaldeans.

9. They were conquered by Nebuchadnezzar, together with other nations.

13. Teman and Dedan were cities of Idumea. Teman was one of the ſons of Iſhmael, and Dedan was the grandſon of Abraham by Keturah. Gen. xxv, 3. The Edomites had probably diſpoſſeſſed them.

14 The

14. The Edomites were reduced into ſubjection by the Jews after their return from Babylon, and incorporated into their own nation on their conforming to their religion.

16. Some of the Philiſtines are called *Cherethites*, probably from their coming from Crete. There was perhaps a diviſion among the Philiſtines, in conſequence of their having been two people united. And as David had in his ſervice both *Pelethites*, and *Cherethites*, who were equally of that nation, they may have been of theſe two different extractions.

Ch. XXVI. 1.——*In the twelfth year.* MSS. LXX.

2.——*She that was full is laid waste.* MSS. LXX. &c.

3. This prophecy concerning the deſolation of Tyre, then perhaps the wealthieſt city in the world, and the leaſt apprehenſive of danger, extends to a very diſtant period. It is at this time in the ſtate that is here repreſented; but it has required a long ſeries of time to bring it to it, and therefore *the many nations* here ſpoken of, may perhaps mean many enemies in ſucceſſion, and not merely the army of Nebuchadnezzar, tho' compoſed of many nations.

4. Earth was often carried to places where there was none, to enable it to bear vines and other plants. This proceſs would be reverſed with reſpect to Tyre.

5. Maundrel ſays, "the preſent inhabitants of Tyre "are only a few poor wretches, harbouring themſelves "in vaults, and ſubſiſting chiefly by fiſhing." *Travels* p. 49. As Tyre is here ſaid to be in the midſt of the

ſea, it is probable that antient Tyre ſtood on a peninſula, like Carthage, tho' not wholly ſurrounded by the ſea.

14. No city was ever built where antient Tyre ſtood, viz. on the continent; and it is not probable that any will ever be built on the iſland, where the ſecond city of that name ſtood.

16 This is a fine deſcription of a lamentation over Tyre, by other countries ſimilarly ſituated.

19. Deep, and great waters, in this place, probably ſignify *armies*, alluding to the ſea on which Tyre ſtood.

20—*And thou ſhalt not riſe up on the land of the living*, LXX.

This may be rendered, *nor display glory in the land of the living*:

Ch. XXVII. The prophecy concerning the deſtruction of Tyre, contained in this and the following chapter, is of great extent, and was it perfectly intelligible at this diſtance of time, it would be the moſt ſatisfactory account of the ſtate of manufactures and commerce in this early age that can be collected from all antient writers.

3. Tyre was the great centre of merchandize to all parts of the Mediterranean, with which they had a communication by ſea, and goods of all kinds were brought to that city by land in caravans, from all parts of Arabia.

4.——*Thy children have perfected thy beauty.* MSS. A. V.

5 Senir

5. Senir is part of the ridge of mount Hermon, in the eaſtern part of the tribe of Manaſſeh.

6. Cedars ſtanding ſingle have many branches, and the limbs are not fit for maſts of ſhips; but where they grow cloſe together, as in the woods of America, no tree is ſtraiter, taller, or more fit for the purpoſe.

7. With a ſlight alteration in a Hebrew word this may be rendered, *thy benches have been made of the box tree.* But whether ivory or box was uſed, it muſt have been for ornament; and therefore it can only apply to veſſels of ſome elegance, and not ſuch as were conſtructed for the mere purpoſe of trade.

Inſtead of *a ſail*, it may be *a ſtandard*, or *flag*, which might be of fine linen, rather than a ſail of a ſhip.

Chittim may ſignify any iſland, or ſea coaſt in the Mediterranean. Cetia was a city of Latium, and Cetus was a river near Cumæ. The fine linen of Egypt is often mentioned in the ſcriptures.

8. Eliſha was Peleponnesus, which was famous for its purple. The *covering* in this place may mean the awning of ſome part of a ſhip.

Arvad was the iſland of Aradus, at the mouth of the river Eleutherus, on the coaſt of Phenicia.

9. Gebal was perhaps Biblos on the ſame coaſt.

10. Lud was an Egyptian colony, whether from Miſraim or Shem.

Phut was the African Nomades.

11. Gammadim were perhaps the inhabitants of Ancon and Phenicia; both the words ſignify a *cubit.* Gamale was a city in that country, according to Pliny.

By *Gammadim* in this place are probably to be underſtood images generally about a cubit in length, which were uſually fixed by the heathens in houſes and towers for their preſervation, *Spencer* p. 464. The paſſage will be more intelligible if the part of the verſe relating to the Gammadim be put into a parentheſis. One reaſon for making images of this ſmall ſize, beſides the convenience of more eaſy conveyance, and of erecting and fixing them where larger images could not be placed, was that in the common opinion the image was no longer of uſe than it was preſerved entire, and ſmall images were leſs liable to accidents, or mutilation, than larger ones, Ibid. 469.

For *Gommadim* ſome MSS. have *Gomerians* who dwelt in Galatia, Cappadocia, and Phrygia.

12. Tarſhiſh was either Tarteſſus in Spain or ſome place in Africa or the Eaſt Indies, to which they went by the red ſea.

13. Javan was Greece. Tubal and Meſhech were the ſons of Japheth. The people called Tibereni and Moſchi are meant here. They are generally mentioned together, and were ſituated near mount Caucaſus.

14. Togarmah ſome think to be the country of the Turkmans. Bochart makes it to be Cappadocia, and Michaelis Armenia.

15. Dedan was a city on the Perſian gulph, now called Dadan. To this place the people of many of the Eaſtern nations brought their commodities.

16. Some think this word ought to be *Edom*, which, in the Hebrew character, nearly reſembles *Aram*, the name

name of Syria; especially as Damascus, the metropolis of Syria, is mentioned afterwards, and purple and coral might come from the red sea, but not from Syria. The *agate* in this place means the *ruby*.

17. Panic is a kind of bread corn said to be of much use in long voyages. Mr. Harris thinks that this *pannag*, as it is in the Hebrew, was the valuable plant called *panax*, which was an ingredient in a composition to which recourse was had in many diseases. Whence the word *panacea* came to signify an universal medicine.

18. *Edom was thy merchant.* MSS. A. V.

Chalybonian wine, which was the produce of a place near Damascus, was much esteemed. The kings of Persia are said to have drank no other. Chalybon is supposed to be the modern Aleppo.

19. The reading here is probably erroneous, and some Greek copies have Doidan, which was a city in Idumea, and this is in the text of Jerom. The word here rendered *cassia* occurs only in this place, and in Ex. xxx, 24. It is not the cassia now used as a medicine; but either another called by Pliny *isocinnamon*, because equal to cinnamon in value, or what is extracted from the *costus*, the best of which is brought from Arabia. *Harris.*

Javan from Uzal may mean Jeman in Arabia, from Uzal a city in that district, now Sana, the metropolis of Arabia Felix.

22. Sheba is thought by some to be in Arabia Felix, but Mr. Bruce places it in Africa, opposite to Arabia. Raamah was the son of Cush, and father of Sheba, probably settled in Arabia Felix.

23 *Haran and Calne*, MSS. *Canaan* LXX. Syr. This was Haran Alcarin in Arabia. Calneh was Cteſiphon in Chaldea. Eden was probably in Armenia. But Michaelis thinks that Aden in Arabia Felix was meant in this place. Sheba here mentioned was, no doubt, a different place from that which was mentioned before; and it appears from Gen. x, 7,—20. that there were three nations of this name. Chilmad was Caramenia beyond the Euphrates.

26. After this deſcription of the extenſive trade and great wealth of *Tyre*, the *prophet announces its* deſtruction.

Ch. XXVIII. 1. This prince according to Joſephus, was called Itobal.

2. The wiſdom of Daniel muſt have been greatly celebrated, tho' all the ſecrets that he revealed, he had from ſupernatural communication, as he always acknowledged.

10. The term *uncircumcised*, was an expreſſion of contempt with the Jews, as *barbarian* was with the Greeks.

11. What is here called a *lamentation* was a poetical or artificial compoſition, differing from proſe writing, tho', with reſpect to the Hebrew language, that difference is now unknown.

12. The LXX, has *the seal of imitation*, the Tyrians being a pattern to other nations, and their inſtructors *in* the arts.

13. *Thou hast been as Eden.* MSS.

That is, tho' he enjoyed every delight. The *covering* here mentioned muſt mean the canopy of the throne

throne. The Seventy enumerates twelve different precious ſtones. The tabrets and pipes might be ornamented with gold.

14. This is perhaps an alluſion to the golden cherubs over the ark, which were anointed at their conſecration. The *ſon of fire* is an alluſion to the curious breaſt plate worn by the High Prieſt, which was very ſplendid.

16. In conſequence of growing rich, the kings of Tyre, became, like other princes, luxurious, and oppreſſive.

18. Perhaps he had acted in contempt of both gods and men.

26. This is an alluſion to a diſtant period, when the Iſraelites will be finally ſettled in their own country, and all the nations that have oppreſsed them will be puniſhed.

Ch. XXIX In the time of Ezekiel the only rival power to that of the Chaldeans was Egypt; and in the protection of this country the kings of Judah thought themſelves ſafe, tho' they were abundantly warned by their prophets that their confidence would fail them. But, of all the prophets, Ezekiel dwells the moſt largely on the future condition of Egypt, as well as on the events that were near at hand reſpecting it; and his predictions concerning its fate in the moſt diſtant ages are at this day verified in a moſt remarkable manner. The king of Egypt at that time was Pharaoh Hophra, called by the Greek writers *Apries*.

3. This *great dragon* means the crocodile to which the king of Egypt is naturally compared. The haughtineſs

tineſs and impiety of this king is noticed by Herodotus. He ſaid that no god was able to deprive him of his kingdom.

5. Apries, in his expedition againſt the Cyrenians was taken priſoner by Amaſis, and ſtrangled by the Egyptians.

7. The Egyptians retired into their own country on the approach of the Chaldeans, after pretending to march againſt them, to the aſſiſtance of Zedekiah.

10. Migdol was a city in the North of Egypt, and Syene in the Southern extremity of it, bordering on Ethiopia.

11. This language is, no doubt, hyperbolical; but in conſequence of the civil wars in the reign of Amaſis, the conqueſt of the country by Nebuchadnezzar, and again by Cyrus, it muſt have ſuffered exceedingly; and travelling in it muſt have been very unſafe, and theſe events took up the ſpace of about forty years.

12. Berofus ſays that Nebuchadnezzar carried many Egyptians captive, and removed them to Pontus.

14. Pathros was in Thebais. Egypt never recovered itſelf, but was ever after ſubject to foreigners.

16. That is, cauſing God to remember and puniſh the iniquity of his people.

17. This muſt have been one of the laſt of Ezekiel's prophecies.

18. Nebuchadnezzar is here conſidered as God's hired ſervant, appointed to do his work; and the taking of Tyre was one of the ſervices on which he was ſent. This proving a labourious work, he is promiſed the plunder of Egypt as his reward. When the Tyrians found

found, after a ſiege of thirteen years, that they could not hold out any longer, they embarked on board their ſhips, and carried away every thing of much value to their diſtant ſettlements on the Mediterranean; ſo that Nebuchadnezzar found nothing of much value in the place.

21. Some particular favour muſt have been ſhewn to the Iſraelites about this time, but no mention is made of it in hiſtory. It is evident, however, that Daniel, and other Jews, were in great favour at the court of Babylon, and Jehoiachin was releaſed from priſon and taken into favour by the ſon of Nebuchadnezzar.

Ch. XXX. This was probably about the ſame time with the preceding viſion.

5. Chub is no where mentioned except in this place. It muſt have been ſome country contiguous to Egypt. All Arabia in this place muſt mean only all of it that was in alliance with Egypt, and the whole of it never was. The Arabs always conſiſted of many independent tribes.

9——*Go forth in haſte.* LXX.

Ships in this place muſt mean veſſels on the Nile, by which they could aſcend to Ethiopia.

12. Making *the river dry*, muſt mean that it would be no protection to them, the army of the enemy meeting with no obſtruction from it. Or perhaps it may mean that it would not riſe ſo high as it uſually did, when a famine would be the conſequence.

13. This prophecy has been moſt remarkably fulfilled. This country has in ſucceſſion been ſubject to the

the Chaldeans, Perſians, Macedonians, Romans, Arabs, Mamelukes, and Turks; nor is there the leaſt proſpect of any native Egyptian reigning in the country, or of the people recovering their former conſequence.

14. Noph was Memphis, Zoan Tanis, No Thebes, and Sin Peluſium.

17——*And the women ſhall go into captivity.* MSS. LXX.

On was Heliopolis, and Phibeſeth Bubaſtum.

21. *That is, he was determined to break it.*

Ch. XXXI. By the fall of the Aſſyrian monarchy, compared to that of a great tree, that of Egypt is here foretold. The allegory is finely ſupported through the whole of this chapter.

8. What is here called the *cheſnut*, ſhould have been the *plane tree.* Harris.

12. The Aſſyrian empire was overturned by the Medes and Babylonians.

14. This ſhould have been a warning to other nations.

15. To cover the head was a token of mourning, and here the ſea is repreſented as in that ſtate. Or it may be rendered, *I made the deep to cover him*, alluding to the manner in which Nineveh was taken, which Diodorus Siculus ſays was by means of the river riſing and breaking down a part of the wall, ſo as to give a paſſage to the enemy.

16. Other kingdoms which had fallen in former times, rejoiced in the fall of this great empire.

18 Pharaoh

18. Pharaoh, whoſe pride reſembled that of the Aſſyrian monarchs, would ſoon ſhare their fate.

Ch. XXXII. 1——*In the eleventh year.* MSS. Syr.

After the preceding prediction, the prophet is directed to compoſe a formal lamentation on the ſubject, as he had done for the fall of Tyre, and the images introduced into it are truly ſublime.

6. Rather *their canals* in which the waters of the Nile were conveyed to the diſtant parts of the country.

14. *Then will I cauſe their waters to ſubſide, and their ſtreams to run ſlowly like oil,* which is agreeable to the antient verſions.

There being no cattle to diſturb the rivers by their trampling in them, they would be clear.

16. Such compoſitions as theſe were ſung by women, as the ſong of Moſes, and others of which mention is made in the ſcriptures.

17——*In the eleventh year.* MSS. Syr.

18. Here is a repreſentation of a great pit, with cells at the bottom of it, like graves, for the different nations which had fallen before that of Egypt; and theſe are made to addreſs the king of Egypt on his arrival among them.

21. If this verſe be put before the 19th, the ſenſe will be clearer.

24. Elam was conquered by the Medes and Babylonians.

26. This muſt refer to the expulſion of the Scythians from the ſouthern part of Aſia, after they had ravaged it twenty eight years. Cyaxares, Herodotus ſays, invited

vited their leaders to an entertaiment; and having made them drunk, maſſacred them all.

——*And ſhall lie with the mighty.* LXX.

27. Chardin ſays that in Mingrelia, men ſleep with their ſwords under their heads, and that they are buried in the ſame manner. Here the prophet may intimate, that they ſhall be buried without the uſual martial ſolemnities with which the perſons of that country honoured their dead.

31. It would be a conſolation to the king of Egypt to find *ſo many other princes in the ſame ſtate with* himſelf.

32. God raiſed him up to be a terror to others before his fall.

Ch. XXXIII. From the prophecy contained in this chapter (from the beginning to v. 21) it ſhould ſeem to have been a very early communication to Ezekiel, as it relates to the diſcharge of his duty as a prophet.

10. That is, our ſufferings are ſo great, that the nation muſt periſh, and conſequently the happineſs promiſed to us in a future time cannot take place.

20. It clearly follows from the maxims of the divine adminiſtration, ſo diſtinctly laid down in this place, that no character is abſolutely fixed with reſpect to virtue and vice in this life. As the ſinner may repent, the virtuous may become vicious; and all men will be treated hereafter according to their character, when this ſtate of diſcipline cloſes.

21. Some MSS. and the Syriac verſion, have the *eleventh year*, which is thought a more probable reading. For then not quite ſix months will have intervened between the

the taking of the city and the arrival of the meſſenger to inform him of it; whereas, according to the preſent reading, it will have been a year five months and twenty ſix days.

22. He was directed not to ſpeak till this meſſenger arrived, Ch. xxiv, 25, &c.

24. This ſeems to relate to thoſe who were left in the land of Judah after the taking of Jeruſalem, who are here threatened with farther calamity for their continued idolatry and vices.

25. Shepherds in the Eaſt often ſleep in the open air.

26. The antient heathens imagined that ghoſts were afraid of a ſword, and therefore they uſed one to fright away ſuch of them as they wiſhed not to partake of their offerings. Thus, when Ulyſſes is repreſented by Homer as wiſhing to conſult Tireſias in the infernal regions, he goes with a drawn ſword in his hand, and having poured blood into a ditch, to draw the ghoſts in general about him, he drove away all but that of Tireſias, and he could not approach till the ſword was withdrawn. Odyſſ. xi, 48.

30. They derided the prophet, and after hearing him, paid no attention to what he had ſaid.

33. Some of the events predicted by Ezekiel came to paſs in a very ſhort time; and no doubt the exact fulfilment of his predictions, and thoſe of Jeremiah, and other prophets, about this time, made a laſting and happy impreſſion on great numbers. For after the Babyloniſh captivity the Jews were a very different people from what they had been before; not free from vice, but

but cured of every propenſity to idolatry, and without any falſe pretenſions to prophecy. Their ſacred books were carefully collected, and the greateſt reſpect entertained for them; and this continues to the preſent day wherever there are Jews, tho' diſperſed in every part of the world. The caſe of the ten tribes, who went into captivity long before this period, and who had not the ſame advantage of prophetic inſtruction, is very different. Wherever they are, they, no doubt, conform to the religion of the people among whom they live, as *Moſes foretold they would do.*

Ch. XXXIV. After giving an account of the then wretched condition of the Iſraelites, in conſequence of bad government, the prophet is directed to announce the termination of it, and to open a proſpect of future happy times, under a much better government.

1. By *ſhepherds* in this place are not meant prophets, at leaſt not principally, but civil governors, who oppreſſed the people for their own emolument.

10. This implies that an end would be put to regal government for the preſent. And from this time there have been no kings of that family. The Maccabees, who bore rule afterwards, were prieſts, and Herod was of Idumea.

11. The governors having failed in their duty, God, who was at all times their ſupreme governor, would himſelf take the charge of them, and reſtore every thing.

12. The LXX. has, *in the day in which clouds and darkness are among the sheep.*

16. *I will preserve the fat and the strong.* MSS. A. V.

17. Not

17. Not only would he punish the ſhepherds, or the governors, but make a proper diſtinction between the virtuous and the vicious among the people. That many of the refractory and diſobedient will periſh in the great diſperſion, and thoſe of a better diſpoſition chiefly be preſerved, is frequently intimated in prophecy. This will, therefore, reſemble the paſſage of the Iſraelites through the wilderneſs before their ſettlement in the land of Canaan, when all thoſe that murmured, died before they reached the promiſed land.

23. This evidently refers to the final reſtoration of the Iſraelites, when princes of the family of David will be ſet over them; but, no doubt, in ſubordination to the Meſſiah.

29. This happy ſtate is to have no termination, but to continue to the end of time; which ſhews that this prophecy has not yet been fulfilled.

30. *And the nations ſhall know.* MSS. LXX. &c.

31. With a little alteration, to make it agree with the LXX. it will be, *and ye are my flock, the flock of my paſture are ye, and I am your God, ſaith the Lord Jehovah.*

Ch. XXXV. The Edomites, tho' deſcended from Eſau, the brother of Jacob, having, with other neighbouring nations, rejoiced in the calamity of the Iſraelites, they are here threatened with ſevere calamity themſelves, and without any return of proſperity, ſuch as was promiſed to the poſterity of Jacob.

9.——*Thy cities ſhall not be inhabited,* MSS, LXX. There is not at preſent any city or town in the country that was called Idumea; and at the reſtorati-

on of the Jews there are intimations in other prophecies that it will be occupied by them, and not by any remains of the former inhabitants.

Ch. XXXVI. This is another prediction of a future time of great and never ending proſperity to the Iſraelites, in language that cannot be miſunderſtood.

8. Here the term *near*, if the prophecy reſpects a time that is even yet future, as it evidently does, muſt mean *certain*, what appeared near in the eye of God. The return from Babylon might be ſaid to be near, but what is here ſaid of the ſtate of the country, and eſpecially of the people after their return, will by no means apply to that event.

12. Here it appears that this happy ſtate of things is to be permanent, and have no more interruption.

20. They gave occaſion to other nations to ſpeak with contempt of the people of God, and conſequently of God himſelf, whoſe people they were.

25. This is one of the cleareſt prophecies of the future virtuous, as well as flouriſhing, ſtate of the Iſraelites, in their ſettlement hereafter in Paleſtine. What is here aſcribed to the immediate hand of God, may be the natural conſequence of the diſcipline to which they will be ſubjected.

32. It was not for the ſake of this one nation that they were ſo diſtinguiſhed; but that ſome one nation ſhould be diſtinguiſhed in this manner, and made the inſtructors of other nations with reſpect to religion, the knowledge and worſhip of the true God, was the beſt plan for the improvement of the whole world. And according to all the prophecies, the greateſt advantage

will

will accrue to the whole world from the future condition of the Hebrew nation, as appears more eſpecially in the writings of Iſaiah and Zechariah.

Ch. XXXVII. By a moſt ſtriking compariſon is here ſhewn the reſtoration of the Iſraelites from a ſtate of utter deſtruction to future proſperity.

9. Here we ſee that the difference between a dead man and a living one, is nothing more than the property of *breathing*. Nothing is ſaid of an *immaterial ſoul*, entering into them, or of any ſuch thing having formerly belonged to them, and having been in ſome other place while the body was dead, and the bones thus expoſed.

12. Nothing, probably, is here meant, but that the Iſraelites will be recovered from a ſtate reſembling death, the extinction of the nation, in their diſperſion through all the world. However, it ſeems probable from other paſſages of ſcripture, that a real reſurrection will take place at that time, and the Jews in general expect it. There is to be no termination of the proſperous ſtate of the nation; and can it be ſuppoſed that their great anceſtors Abraham, Iſaac, and Jacob, will have no knowledge, or enjoyment, of it?

14. From thoſe who are ſaid to be raiſed from the grave being placed in their own land, we may infer that they will cultivate the land, and live on the fruits of it, which will not be the caſe of thoſe who ſhall be raiſed from the dead, and whoſe bodies will be of another nature, not liable to corruption or death, and therefore not wanting ſuch nouriſhments as our preſent bodies require.

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of the family of David, does not yet appear; but it may be ſufficiently evident at the time.

Ch. XXXVIII. In this chapter, and the following, we have a prophecy of a moſt extraordinary kind; of events to take place at a very diſtant period, even long after the ſettlement of the Iſraelites in their own country, which was predicted in the preceding chapter.

2. Magog was the ſon of Japhet, tho' in this place the word denotes the country of Gog, which is never mentioned before. It is, however, pretty evident, that ſome Scythian nation is intended. The Arabs call the Chineſe wall, the wall of Gog and Magog. The Scythians were maſters of Media, twenty eight years before they were expelled from that country by Cyaxares, in the beginning of the reign of Zedekiah. After this expulſion, Nebuchadnezzar is thought to have aſſiſted in invading them.

The river Araxes was called Rhos; and the Ruſſi are thought to have had their origin in its neigbourhood.

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13. Why theſe people are introduced is not ſaid. But being *traders*, they might come to purchaſe ſlaves, and the plunder of the country.

17. As no prophecy is extant concerning Gog, the meaning probably is, that the fate of theſe people will be the ſame, that all the antient prophets announced concerning other enemies of the Iſraelites, who were all devoted to deſtruction.

20. This is a deſcription of an earthquake, but whether a natural, or only a metaphorical one, meaning a commotion in the people, cannot be known before the event.

21. The defeat of this great hoſt will be effected in part by diſſention among themſelves, and in part by the immediate hand of God. But nothing is here ſaid of any calamity befalling the Iſraelites, as in Zachariah. It is therefore a different event, and poſterior to it, the ſame with the deſtruction of Gog and Magog in the

Revelation, which is deſcribed as taking place after the Millenium.

Ch XXXIX. 7. This ſeems to be the final deſtruction of the enemies of the Iſraelites, after which the knowledge and worſhip of the true God will be univerſal, tho' it will be in a great meaſure ſo preſently after their ſettlement. But that it will not be wholly ſo, is ſufficiently intimated by Zechariah, who announces the judgments that will be inflicted on the nations that will not ſend *their offerings to Jeruſalem.*

10. This language muſt, no doubt, be *hyperbolical*, and only ſignify that the army of the invaders will be very numerous; or it may mean that ſome places near the ſeat of the ſlaughter will be ſupplied with fuel from their weapons for a number of years, tho' not exactly *ſeven*, which is often uſed to denote a conſiderable number in general.

12. Seven months is another indefinite ſpace of time.

17. This is fine imagery, an invitation to the beaſts and birds of prey to come and feaſt on the carcaſes of the ſlain. But what muſt we ſay to the prejudice and malice of Voltaire, who could from this paſſage infer that the Jews were canibals, and that the invitation was addreſſed to them; and who, when the true ſenſe was pointed out to him, could maintain that it was ambiguous, and that it would admit of his conſtruction?

23. This language is uſed in prophecy concerning the return of the Iſraelites from their preſent diſperſion; but this great ſubſequent event will confirm their faith.

29 This

29. This is evidently a reference to a time that is not yet come.

Ch. XL. Theſe laſt chapters of Ezekiel are very unlike any thing that we meet with in any of the other prophets. But ſeveral circumſtances in them ſhew that they relate to the final ſettlement of the Iſraelites in their own country, and not to any thing of an intermediate nature. When Ezekiel wrote this, the city of Jeruſalem and the temple were in ruins, and the royal family in exile at Babylon. Here we have an account of a new city, and a new temple, a new diviſion of the country, and new regulations reſpecting the royal family, and other things, ſuch as had never been practiſed before, or have been attempted to be reduced to practice ſince. They muſt, therefore, if they ever have any effect, relate to a time that is yet future.

Some ſay they *ought* to have taken place immediately after the return from Babylon. But would Ezra and Nehemiah, ſo zealous as they were for the obſervance of every divine ordinance, and who muſt have known of theſe prophecies, have made no mention of them, or have made no propoſal or attempt to reduce them into practice, if they had ſo underſtood them? Would not our Saviour alſo have reproached the Jews for ſo flagrant a neglect of the commands of God, if it had been a neglect? And would ſo particular a deſcription of the country, the city, and the temple, &c. have been given by the Divine Being, if he had foreſeen that no attention would ever be given to it.

Several things alſo in this prophecy did not depend on the Jews themſelves. It ſuppoſes the family of David

vid to be reſtored to the throne, the ten tribes to be recovered from a ſtate of exile, and united with that of Judah and Benjamin, the ſymbol of the divine preſence to return to the temple, a new river to ariſe from the precincts of it, to ſweeten the waters of the dead ſea, and make it abound with fiſh. The Jews, returning from Babylon, and ſeeing theſe things connected with this particular ſtructure of the temple, and new diviſion of the country, might well take it for granted that the prophecy did not relate to their times. If the particulars above mentioned were not intended to be a literal account of the new ſtate of the country, they have no relation to the country at all. Both this, and the people too, muſt have ſome allegorical meaning. As certainly, therefore, as there has been, and is a nation of Iſraelites, and a country called Paleſtine, ſo certainly are they to be brought to inhabit it again, and to do the things that are here directed to be done.

Some have contended for the figurative interpretation of theſe chapters, becauſe mention is made in them of the reſumption of ſacrifices, and other particulars of the temple ſervice. But I am perſuaded that both circumciſion, and their antient mode of worſhip is to diſtinguiſh that nation to the end of time. Circumciſion was ſolemnly declared to be a perpetual ordinance, as a mark of the covenant that God made with Abraham, and this was never revoked. Not only did our Saviour conform to the worſhip of the temple; but the apoſtles alſo, and all the Jewiſh chriſtians after his death, tho' the Gentile chriſtians were excuſed. Having given my

my reaſons at large for this opinion in the *Theological Repoſitory*, I ſhall not repeat them all in this place.

3. The prophet ſeems to have been placed in full view of a city and a temple actually built, the dimenſions of which he was directed to notice for the uſe of his countrymen. The mountain on which he ſtood might be only in viſion, to give him a better opportunity of obſerving what paſſed under his eye, and not any eminence, as the mount of Olives, near Jeruſalem.

The appearance of *brass* means *bright* and *ſplendid*.

5. Each of theſe cubits, of which ſix made one reed, exceeded the common cubit by an hand breath; ſo that it muſt have been about half a yard. Conſequently this outer wall was only three yards high, and as many thick.

6. Having paſſed the court incloſed with this low wall, he comes to deſcribe the Eaſtern gate of the proper *outer court*, called the *court of Iſrael*.

7. Theſe chambers for the porters were built on each ſide of the gateway.

8. This verſe is ſuperfluous, and inconſiſtent with v. 9. It is, therefore, thought to be an interpolation. But there is ſo much difficulty and uncertainty in the verſion and interpretations of many things here deſcribed, that I ſhall not dwell upon them.

17. This outer court, or that of Iſrael, is mentioned, 2 Kings xxi, 5. Herod added a third court, called the *court of the Gentiles*.

23 The

23. The inner court was the court of the prieſts, where they performed the rites of ſacrifice undiſturbed by the people.

30. This verſe is thought to be an interpolation. It is not in two of the Vatican MSS. or in one of the Seventy.

49.—*and the bredth ten cubits.* LXX. N.

Ch. XLI. 2. The whole breadth was twenty cubits, the ſame with that of the temple of Solomon.

4. This is the ſame length and width of the Holy of holies as *in the temple of Solomon.*

5. This was the thickneſs of the wall of the temple at the bottom.

6. According to Joſephus, there were chambers three ſtories high all round the temple of Solomon, each ſtory containing thirty chambers. It is ſuppoſed that twelve were to the North of the temple, as many to the South, and ſix to the Weſt.

12. By the *separate places* is probably meant the ground on which there was no building.

The dimenſions of the temple, and of the places adjoining to it, are thus collected by Newcome.

The breadth of the temple v. 2, was	-	20 Cubits
——The two ſide walls v. 5.	- -	12
——The two chambers v. 5.	-	8
——Their outer walls v. 9.	- -	10
——The ſpace that was left v. 11.	-	10
——The outer wall on each ſide v. 12.	-	10
		70

The

The wall of ninety cubits extended farther from Weſt to Eaſt by twenty cubits. For

The length of the temple v. 2, 4, was	60 Cubits.
The breadth of one ſide wall at the Weſt	6
Of one chamber	4
Of one outer wall	5
Of the ſpace that was left	5
Of the outer wall at each end	10
	90

19. Theſe cherubims ſeem to have had no more than two faces, but they were the two principal ones, viz. thoſe of a man and of a lion, denoting wiſdom and ſtrength.

Ch. XLII. 1. One MS. has the inner court, or that of the prieſts, which was certainly intended in this place.

3.——*Over against the gates.* LXX.

16, 17——*Five hundred cubits.* LXX. Arab. N.

Ch. XLIII. 2. In a former viſion he had ſeen the ſymbol of the divine preſence leaving the temple. It now returns to it never to depart any more. This, therefore muſt refer to a time that is yet future.

3.——*When he came.* Vul.

7. Inſtead of the *carcases* of the kings, a very ſlight alteration will make it the *graven images* of their kings, perhaps images made by the kings. For the kings were not buried ſo near the temple as to pollute it, tho' both Manaſſeh and Ammon were buried in the king's gar-

garden, which was not far from the temple; nor do we read of the Iſraelites making images, or ſtatues, of their kings.

8. The threſhold is particularly reſpected in the Eaſt. It is there that perſons proſtrate themſelves when they enter a palace. This was done by the Perſian devotees at the tombs of their ſaints.

17. This altar, like that of Solomon, was ten feet high, and twenty broad.

Ch. XLIV. 2. In Perſia, when a great man has built a palace, he entertains his prince in it ſeveral days, during which the great gate through which he entered is open. But when the feſtival is over, and the prince departed, it is ſhut, and never opened any more.

3. This is a regulation peculiar to theſe latter times, to which the prophecy relates, nothing of the kind having been obſerved before. The place for the prince was ſome room in the gate leading to the court of the prieſts. He did not go into their court, any more than other perſons who were not prieſts or Levites, though there was no part of the temple which it was abſolutely forbidden to the common people to enter, except the Holy place, in the temple itſelf.

9. Who are now the deſcendants of Zadoc, it is, I preſume, impoſſible to ſay with certainty, any more than who are of the poſterity of David. But according to other prophecies there will be at this time frequent divine communications, and by this means may not only the deſcendants of Zadoc, and of David, but of all the twelve tribes, be known.

19. What-

19. Whatever touched the altar, or the furniture of the tabernacle, was in ſome ſenſe holy; and perhaps alſo what had touched the garment of a prieſt might be ſo too; ſo that it could not afterwards be applied to any common uſe.

21. The prieſts were not forbidden to drink wine except during the time of their miniſtration. This regulation, and the following, are the ſame that were preſcribed by Moſes.

Ch. XLV. 5. A little alteration in the Hebrew text will make it *gates* to dwell in, meaning perhaps places of temporary reſidence. Cities they could not be.

6. This reetangle contains an area of about ſeventeen miles circuit, which is more than four times the circuit of antient Jeruſalem.

8. Tho' the Hebrew nation will have kings, they will have no power to tax the people. And beſides theſe reſtrictions of law, the Divine Being himſelf, or the Meſſiah, will be their ſupreme governor, to whom theſe princes will be accountable.

14. The *homer* was equal to the *Cor*.

18. An annual ceremony ſeems to be here enjoined, and not a mere dedication. The regulations about ſacrifices which follow, are, as Michaelis has obſerved, in ſeveral particulars different from thoſe in Moſes.

Ch. XLVI. 4——7. Theſe proportions of the flour and burnt offerings are different from thoſe in the laws of Moſes. The reaſon for the change it is in vain to attempt to inveſtigate.

6. *Thou ſhalt take a young bullock.* MSS.

9. This

9. This is thought to be in oppoſition to the cuſtom of the heathens, who, perhaps in imitation of the motions of the heavenly bodies, made a circuit from the left to the right in their religious ceremonies. On the contrary the Hebrews are here directed to go out of the temple at the gate oppoſite to that at which they had entered.

10. The prince and the people were to begin and conclude their worſhip at the ſame time.

18. It is very poſſible that, in conſequence of theſe regulations, the inheritance of the prince may come in time to be ſo divided, that, being alienated forever, little may be left. But the ſame may be the caſe with other eſtates, divided among a numerous offspring.

Ch. XLVII. The account of this river agrees with that which is deſcribed in Zachariah Ch. xiv, 8. only that the latter is deſcribed as flowing in two directions, one branch to the Mediterranean, and the other to the dead ſea; and nothing is there ſaid of any effect that it is to have on the waters of that ſea, or of the trees on its banks.

9. This lake is ſaid to be ſo ſalt that no fiſh can live in it.

10. Engedi was at the Southern part of the lake, and Eneglaim at the Northern part. The *great sea* means the Mediterranean.

12. In ſome climates there are trees that have both bloſſoms and fruit in all ſeaſons of the year. Theſe may be of that kind, or there may be ſomething hyperbolical in the deſcription; ſignifying that the fruit will be in great abundance, and ſhall ſeldom fail. The leaves

leaves of many plants are uſed in applications to wounds.

15. Hethlon is ſuppoſed to be ſituated between Tyre and Damaſcus, and Zedad is nearly in the ſame latitude. Hauran is the diſtrict of Auranitis. All theſe places are in the Northern limit of the country; but the exact ſituation of ſeveral of them is not known.

18. The Eaſt ſea, is the dead ſea.

19. Tamar is called Hazazon Tamar, or Engedi, 2 Chron. xx, 2, According to this boundary, the Hebrew nation will occupy the greateſt part of all the country that formerly belonged to the Moabites, Ammonites, Edomites, and the Philiſtines; and this is agreable to other prophecies. If it include Damaſcus, as ſome ſuppoſe, and likewiſe take in the deſert as far as the Euphrates, and that deſert be made habitable, the country will be ſeveral times larger than that which the Iſraelites occupied before.

22. Several prophecies intimate, that many perſons of other nations will join the Iſraelites after their return, and be incorporated with them. And it appears from this paſſage, that they may ſettle in whatever part of the country they pleaſe; ſo that the original Iſraelites will have no advantage whatever over them.

Ch. XLVIII. This diviſion of the country is entirely different from that which obtained before.

8. The portion for the ſanctuary is not to be in the centre of all the tribes, for ſeven have been mentioned before it.

22. According to the map drawn from this account by Calmet, the ſanctuary will occupy a ſquare of five hundred

hundred cubits. Next to it, and enclosing it on all sides, will be the city of the Levites, four thousand five hundred cubits square, and eighteen miles in circuit. The suburbs of this city will be two hundred and fifty cubits broad. It will have twelve gates, three on each side. Surrounding all this will be the city occupied by those who are not of the tribe of Levi, five thousand cubits in breadth, and twenty five thousand in length. On the North and South sides of this city, but not on the East or West, will be a space for the maintenance of the artisans; and on the East and West of the whole, but not extending farther North or South, will be the portion for the prince.

35. The name of the city will not be Jerusalem, as formerly, tho' it will occupy the same ground but *Jehovah Shamma*, signifying the presence of God in it.

GEN-

GENERAL OBSERVATIONS

ON THE SUBJECT OF

PROPHECY.

1. THE nature and order of events muſt be conſidered as fixed antecedent to any prophecies concerning them; and in this natural order of events no regard is paid to *whole numbers*, which are almoſt all that occur in prophecy. We are not, therefore, to expect exactneſs with reſpect to theſe numbers; but only a time pretty near to the commencement, or the termination, of the events. All numbers of frequent occurrence may be termed whole numbers, as *ſeven* and *twelve* as well as *ten* or a *hundred*, alſo, *years* and *half years* &c. And the end of prophecy is ſufficiently anſwered by announcing the *certainty* of any important event, and fixing a time pretty near the truth. When the event has taken place, the evidence of its having been foreſeen may be ſufficiently ſtriking; and a general expectation about the time will be a ſufficient

encouragement to hope, and at the ſame time exerciſe the patience and the ſagacity of the believer.

Seventy is doubly a round number, conſiſting of *ſeven* times *ten*. It ſhould not, therefore, be thought extraordinary, if the Babyloniſh captivity ſhould not have continued exactly ſeventy years; tho' it was foretold to be ſo.

The number ſeven occurs perpetually in the Revelation. There are ſeven ſeals, ſeven trumpets, ſeven thunders, and ſeven vials, as well as ſeven churches, and ſeven *ſpirits of God*. *If theſe ſeals, trumpets*, thunders, or vials, repreſent wars, or calamities of any kind, it will be ſufficient if we find in the hiſtory of the periods referred to a ſucceſſion of ſuch calamities of ſome continuance, tho' the number of them ſhould not be exactly ſeven. If we ſee that the end or general cataſtrophe was foreſeen, and foretold, we ſhould be ſatisfied.

A *third part* of a thing, as of the earth, of a city, of the ſea, &c, is ſaid to be affected by certain calamities. In this caſe, all that we can reaſonably expect is to find that the calamity was of conſiderable, tho' indefinite, extent.

The number *time, times, and half a time*, or *forty two months*, or *twelve hundred and ſixty days*, which occur both in Daniel and the Revelation, is of the nature of a whole number; and may not correſpond with exactneſs to juſt twelve hundred and ſixty years, but the neareſt half time, or the neareſt month of years. Still leſs can we expect ſuch a number as *two thouſand, three*

three hundred, during which the temple is to remain polluted, to be literally true.

2. Highly figurative and hyberbolical language is allowed in common ſpeech or writing, but much more in poetry and prophecy. Thus the darkening of the ſun and moon, and the falling of the ſtars, as well as earthquakes, may repreſent revolutions in ſtates. And *blood to the horses bridles* &c. may only ſignify great ſlaughter &c.

3. Allowance ſhould alſo be made for the analogy of the images in which the prophecies are delivered. Thus becauſe the image of a man in Nebuchadnezzar's dream has, of courſe, *ten toes*, the laſt part of the fourth empire is ſaid to be divided into ten parts or kingdoms. But if the real number ſhould be found not to be exactly ten, but a little more or leſs, it is all that we can reaſonably expect.

In like manner, becauſe two witneſſes are required by the laws of Moſes to eſtabliſh a fact in a court of judicature, thoſe who bear their teſtimony againſt the corruption of religion in the time of the great apoſtacy are ſaid to be *two*. But there may be any number ſhort of a majority of the people. So becauſe dead bodies will not remain longer than three or four days before they become inſufferably offenſive, the bodies of theſe witneſſes are ſaid to be unburied that ſpace of time; but it may be any time that ſhall be deemed *ſhort* with reſpect to the object and the occaſion.

4. The great events which are the ſubjects of prophecy may require a conſiderable time from the commencement to the full accompliſhment of them. In

this caſe, it is not improbable but the time mentioned in the prophecy may be that of the commencement only, and at that commencement it may be impoſſible to imagine the concluſion. Thus, if the preſent commotions in Europe ſhould eventually lead to thoſe glorious times which is the ſubject of ſo many prophecies, and which is called by Daniel *the kingdom of heaven*, the time fixed for it more than two thouſand years ago may be now come; tho' the happy concluſion be at a conſiderable diſtance. Thus, at the mention of the ſounding of the ſeventh trumpet, *Rev. xi, 15, it is ſaid, There were great voices in heaven, ſaying, the kingdoms of this world are become the kingdoms of our Lord and of his Chriſt, and he ſhall reign for ever and ever.* tho' not one of the vials (all of which announced great calamities introductory to that happy ſtate of things) was then poured out.

5. Hardly any of the greater prophecies recorded in the ſcriptures were fully underſtood at the time of their delivery. Tho' the duration of the Egyptian bondage was revealed to Abraham, it does not appear that their deliverance was at all expected at the time in which it took place.

Of the many events foretold by Daniel, to ſome of which dates are annexed, not one of them was known to be accompliſhed till the prophecy was fulfilled. Clearly as we now ſee, in the eleventh chapter, the hiſtory of the kings of Syria and Egypt till the time of Antiochus Epiphanes, we have no evidence of any Jew being able to ſay, from that account, what would take place with reſpect to either of thoſe two kingdoms till a ſubſequent period

period. The only exception to this obſervation is that of the Jews in the time of Alexander the Great, ſhewing him the prophecies of Daniel relating to his conqueſt of the Perſian empire not then completed.

No prophecy has ſo many notes of time annexed to it, as that in the ninth of Daniel which relates to the Meſſiah; and yet the Jews about the time of Chriſt had only a general expectation of his coming. No perſon pretended to ſay with preciſion when it would be; and this general expectation continued more than a century.

The ſame is the caſe with reſpect to the Revelation. We now ſee pretty clearly the correſpondence of many events, in a long ſeries, with the predictions concerning them; but none of them were foretold by any chriſtian before they happened, except that of the termination of the Turkiſh conqueſts by Biſhop Lloyd; and many are of opinion, that tho' the event juſtified his conjecture, he was not right in the interpretation of the prophecy

Where the language of prophecy has been the cleareſt imaginable, ſome prejudice has frequently interfered to prevent the underſtanding of it, it was not poſſible for Jeſus to have foretold his own death and reſurrection more plainly than he did; and yet none of the apoſtles expected any ſuch thing: Being perſuaded that he was to be a king, and to triumph over all his enemies, they thought his language was to be underſtood in ſome figurative ſenſe, and that he could not mean a literal death and reſurrection.

Let not us, then, affect to be wiſer than thoſe who have gone before us. The general nature of the great and happy event, which is to complete the whole ſcheme of prophecy, is ſufficiently indicated to excite our moſt joyful expectation; but of the *particulars* we muſt be content to remain ignorant till the great event ſhall take place. The kingdom of God, and of Chriſt, and the reign of the Saints, preſent pleaſing ideas to the mind; but what kind of kingdom this will be, who are to be the ſubjects of it, or in what manner it is to be adminiſtered, *we have no knowledge at all; and when* it ſhall take place, it may excite our ſurprize, as well as our admiration and joy.

NOTES ON THE BOOK OF

DANIEL.

DANIEL was one of the Jewiſh captives, carried to Babylon by Nebuchadnezzar in the time of Jehoiakim. He was of the royal family, but in what relation to any of their kings is not ſaid. Joſephus ſpeaks of him as one of the greateſt of their prophets; ſaying that he fixed the time for the accompliſhment of his predictions, which had not been done by the preceding prophets. For tho' Iſaiah, and others, foretold the reſtoration of the Jews, and the great events which will accompany it, they do not give any note of the time, or mention any intermediate event by which to direct our expectation of it.

Daniel ſpeaking the Chaldee language, ſome parts of this book, eſpecially thoſe which relate to that country, are written in that language, and the reſt in Hebrew. But both languages being probably equally familiar to him, it might be a matter of indifference to him, in which of the two languages he wrote. He muſt have lived to a great age, as ſeventy years intervened between the firſt and laſt of his predictions, and he could not have been leſs than twenty at the firſt of them.

It does not appear that any perſon objected to the authenticity of this book of Daniel before Porphyry, who lived in the third century after Chriſt, and he did

ſt principally on account of the remarkable clearneſs of the predictions till the time of Antiochus Epiphanes, and their obſcurity afterwards. But admitting what is not true, that the remark is well founded, it is no proof of his charge. Beſides, there can hardly be any doubt but that this book, as well as all the other canonical books of Jewiſh ſcripture, was tranſlated into Greek before that time; and ſome of the cleareſt of the prophecies relate to times ſubſequent to that of Antiochus, and even thoſe of Porphyry himſelf.

Joſephus ſays that the book of Daniel was ſhewn to Alexander the Great when he was at Jeruſalem, and either this, or ſomething equally extraordinary, ſeems to be neceſſary to account for the degree of favour that he ſhewed the Jews, after being highly exaſperated againſt them for their refuſing to ſupply his army with corn during the ſiege of Tyre; when that part of the country had been uſed to be ſupplied from Judea.

Our Saviour refers to Daniel as a prophet, juſt as he does to Iſaiah, or any other of the prophets; and no Jew appears ever to have entertained a doubt of the genuineneſs of the book aſcribed to him. Additions have been made to this book, as may be ſeen in the *Apocrypha*; but they are evidently ſpurious, and none of them are ſo much as mentioned by Joſephus, tho' he either expreſsly quotes, or alludes to, every part of that which is in our canon. Indeed, it does not appear that any attempt was ever made to introduce any book whatever into the Jewiſh canon, after it was formed, which was prior to the time of Antiochus Epiphanes;

books

and conſidering the great veneration in which theſe books were held by them, no ſuch attempt could poſſibly have ſucceded. But having elſewhere written largely in defence of the authenticity of this book, I ſhall not enlarge upon it in this place.

Ch. I. This chapter contains an account of Daniel and his friends antecedent to that of any of his prophecies.

1. The third year of Jehoiakim is ſuppoſed to correſpond to the 606 B. C; but deducting ten years, (as I think myſelf authorized to do, for reaſons that will be found in the *Diſſertations prefixed to my Harmony of the Evangeliſts*,) from the reign of Xerxes, which is commonly ſaid to have been twenty one, it will be 596 B. C. two years before the commencement of the proper reign of Nebuchadnezzar; ſo that as Joſephus ſtates from Beroſus, he muſt have reigned two years along with his father; or elſe he may be called in this place *king of Babylon*, becauſe he was ſo preſently after. This was nineteen years before the deſtruction of Jeruſalem by this king. Jeremiah makes the fourth year of Jehoiakim the firſt of Nebuchadnezzar. Ch. xxv, 1.

2. It was uſual with the heathens to aſcribe ſucceſs in war to the favour of their gods, and to place the trophies of their victories in their temples. Thus when the ark was taken by the Philiſtines, they carried it to the temple of Dagon. Shinar was the original name of the territory in which Babylon was built.

3. From Daniel and his companions being committed

ted to the care of the maſter of the eunuchs, it has been taken for granted that they had been made eunuchs, tho' this is *no where* expreſsly ſaid to be the caſe. Since Iſaiah however, tells Hezekiah, Ch. xxxix, that ſome of his poſterity would be made *eunuchs in* the palaces of the kings of Babylon, the ſuppoſition is not improbable.

8. Beſides the probability that ſome of the king's proviſion might conſiſt of meats prohibited by the *laws of Moſes*, it was, no doubt, in ſome meaſure, con*ſecrated to the gods that he worſhipped; all the hea*thens having begun their meals with ſome act of their religion, eſpecially libations to their gods. The Jews never eat or drank without ſome form of acknowledgment to God, as the giver of every thing.

17. A great part of the learning of the wiſe men of the Eaſt, by whatever names they were diſtinguiſhed, conſiſted in the interpretation of omens. Daniel had, no doubt, been taught theſe things, and among them the interpretation of dreams, which was no ſmall article in the account, whether he laid more or leſs ſtreſs on it. But the viſions contained in this book were all of a very different nature, being truly ſupernatural.

19. It is not uncommon, even at this day, in the Eaſt, to educate ſome ſlaves with great care, and then to put them in places of the greateſt truſt. Having no perſon to look up to but their maſter, the greateſt confidence is repoſed in them. And notwithſtanding the contempt with which eunuchs are generally regarded, they have often had the greateſt influence in affairs

of

able and ſignificant of them, were by them aſcribed to of ſtate. As they have no families of their own, they are no objects of jealouſy. They are generally employed in offices in the princes houſehold.

Ch. II. This chapter contains an account of a very remarkable dream of Nebuchadnezzar, by which was ſignified the riſe and fall of four great empires, and their being ſucceeded by a different ſtate of things called *the kingdom of heaven.* This viſion contains the outline of all the prophecies in this book. An account of many more particulars relating to them will be found in thoſe that follow.

2. Theſe were four claſſes into which thoſe who applied to the Chaldean literature were divided; but it is not poſſible, at this diſtance of time to diſtinguiſh their different profeſſions. It was expected of ſome, if not of all of them, that they ſhould be able to give the king the information he wanted.

3. Tho' he had forgotten the particulars of the dream, it had made a very ſtrong impreſſion on his mind. He was much diſturbed by it, and concluded that it muſt have been of great importance.

5. It appears very unreaſonable in the king to require that theſe wiſe men ſhould both tell him his dream and interpret it. But many of the antients, and no doubt, theſe Chaldeans, pretended not only to have communications with ſuperior beings, but to be able by means of incantations, powerful words as they called them, to command their aſſiſtance, even againſt their wills, and ſince all dreams, eſpecially the more remarkable

the agency of ſuperior beings, it muſt, according to them have been in their power to inform them concerning the dream *itſelf*, as well as the meaning of it.

Theſe wiſe men probably lived a kind of collegiate life, and were maintained at the public expence; and the threat implies that the buildings which had been appropriated to their uſe would be demoliſhed, and an end put to the inſtitution.

9. He ſeems to have been apprehenſive that if they did not explain the prediction very ſoon, the event predicted might in the mean time take place, ſo that the interpretation would come too late.

11. That is, beings of a higher claſs than any to whom they had acceſs. For it was only the inferior order of gods whoſe aſſiſtance they thought they could command.

13. Daniel and his companions appear to have been claſſed with theſe wiſe men, tho' it is not ſaid that they were preſent when the reſt were ſummoned on this occaſion. They might, however have been preſent, but not being inſtructed by God, they had no more to ſay at that time than the reſt.

18. Daniel and his friends knowing that they could do nothing without the aſſiſtance of God, communicated in a ſupernatural manner, applied to him, as the ſole maker and director of all things, not by incantations, which they knew could have no effect, but by humble prayer. What the Chaldeans did we are not told. Had the king remembered his dream, theſe Chaldeans would, no doubt, have given ſome interpretation or other

ther of it, according to their rules. This would probably have ſatisfied the king, and nothing more would have been heard of it. We ſee, therefore, the wiſdom of providence in his forgetting the particulars of the dream, and only retaining a general impreſſion made by it.

35. This viſion clearly announced a ſucceſſion of four empires, and after them another ſtate of things exceedingly different from them, but of a nature to ſupply their place. No regard need to be paid to the properties of the different metals, or their relative value, any more than to the form of the ſtatue into which they entered.

38. The firſt of theſe empires, which then exiſted, was that of Babylon, where Nebuchadnezzar then reigned, on the greatneſs of which, perhaps by way of compliment, Daniel enlarges.

39. What the two next empires would be we are not told, but they were evidently the Perſian and the Macedonian: As they were not, with reſpect to extent, or any other property that we know of, inferior to the Babylonian, it is probable that all we are to underſtand by the phraſe, is that they would riſe next after that of Babylon, which is all that the Arabic verſion makes of it.

40. This can be no other than the Roman empire, which ſucceeded the Macedonian; and with reſpect to power, extent, and duration, it was greatly ſuperior to any of the preceding three. The reaſon why theſe four empires, and no others, are noticed in this prophecy

phecy, no doubt was that the Jews were ſubject to them all. The Turks alſo conquered Paleſtine, but not while the Jews were in it; ſo that this empire bears no particular relation to them as all the other four did. They are, however, probably alluded to in another view in a ſubſequent viſion.

41. Tho' this image, being that of a man, neceſſarily terminates in ten toes, it is not ſaid in this place that exactly ten kingdoms would ariſe out of the fourth empire; but only that it would be divided, and weakened by the diviſion, the materials of which it then conſiſted being heterogeneous, and incapable of a proper union; and to this correſponds the laſt ſtate of the Roman empire, eſpecially in the Weſt, which was occupied by the Northern nations. And theſe kingdoms of Goths, Vendals, &c. were properly parts of the empire, becauſe they were, at leaſt in general, firſt employed by the Roman emperors, and permitted to ſettle within the bounds of the empire, tho' they afterwards became independent of it. Thus the Goths under Theodoric had the leave of the emperor of Conſtantinople to conquer Italy, and the principal of theſe Northern nations became ſo far Roman, that they adopted the Roman language; the Italian, French, and Spaniſh languages being only a corrupted Latin; and they alſo adopted in a great meaſure the Roman laws, and retain the principles of them to this day.

After the Romans admitted many of the Northern nations to the rights of citizenſhip, and received them into their armies, their antient diſcipline became relaxed, and they no longer retained their former ſuperiority

riority over other nations in that reſpect. Beſides, the manners of thoſe nations were exceedingly diſſimilar to thoſe of the Romans; ſo that they never could coaleſce, and form one uniform people. Jerom, who lived in the times in which theſe northern nations ſettled in the empire, ſays in his commentary on this prophecy. "The fourth kingdom which plainly belongs to the "Romans, is the iron that breaketh and ſubdueth all "things; but his feet and toes are part of iron and part "of clay, which is moſt manifeſtly proved at this time. "For as in the beginning nothing was ſtronger and "harder than the Roman empire, ſo in the end of "things nothing is weaker; ſince both in civil wars, "and againſt divers nations, we want the aſſiſtance of "other barbarous nations." *Newton on the Prophecies*, Vol. I. p. 387.

44. The ſtate of things ſignified by the ſtone that was cut out of the mountain without hands, called *the kingdom of heaven*, which is to continue forever, is, no doubt, the ſame that is announced by Iſaiah, and other prophets, as to take place in the *laſt times*, when the Jews will be reſtored to their own country, and univerſal peace will prevail; whereas during the four empires the world was laid waſte by war.

This kingdom of heaven is to take its riſe in the courſe of the laſt of theſe empires, or during the exiſtence of the image, all the parts of which are repreſented as ſtanding, till on the diſſolution of the laſt, the whole was overthrown. By this little ſtone being cut out of the mountain without hands, was perhaps ſignified that the elements of which this kingdom would

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be formed, would be inconſiderable at the firſt, and would owe its origin not to the hands, or power of man, but to that of God only. Thus the bodies which we are to have after the reſurrection are ſaid 2 Cor, v, 1, to be *a building not made with hands*, and the ſame is ſaid of the heavenly tabernacle, Heb. ix, 11——24. This was the caſe with reſpect to chriſtianity. In its riſe, it owed nothing to the power or policy of man, which were hoſtile to it; and the principles of this religion, under the directions of Chriſt its head, will, on his ſecond coming, be the means of overturning all ſuch empires as the preceding, and of introducing ſome infinitely better ſtate of things in their place.

This prophecy contains an important addition to the knowledge we were before in poſſeſſion of reſpecting the future ſtate of the world; and the mode in which it is conveyed was, in a great meaſure, if not wholly, new, viz. by an emblematical repreſentation, accompanied with an explanation. Nebuchadnezzar had only ſeen the image, but as he recollected it to be the ſame that Daniel deſcribed, Daniel muſt have ſeen the ſame; but in what manner the interpretation was ſuggeſted to him we are not told. It was probably in the ſame manner in which the ſubſequent viſions were explained to him, viz. by the interpoſition of an angel.

46. This proſtration was a mark of the greateſt reſpect and reverence that could be paid to any perſon, and from ſo great a king was, indeed, very extraordinary; but not more than was natural after ſuch a conviction, with which his mind was then impreſſed, of the inti-

intimate acceſs that Daniel had to a Being who could tell what had paſſed in his own mind, which was a ſufficient pledge of the truth of the great predictions with which it was accompanied. The offering of incenſe and ſweet odours is common in the Eaſt at the concluſion of a viſit. Had this ceremony been any thing like *divine honour*, no doubt Daniel would have rejected it.

47. The conviction of the ſuperiority of the God of Daniel to thoſe that he had worſhipped was unavoidable, but it did not follow that they were no gods, and therefore, it was conſiſtent with his continuing an idolater as he had been before.

49. Daniel, having a more general inſpection of the affairs of the province, continued near the perſon of the king; while his three friends adminiſtered the government under him. Or, perhaps, the office which was at firſt conferred upon him was, at his requeſt transferred to them, while he took another, which gave him freer acceſs to the king. This was great preferment for ſo young a man as Daniel muſt then have been; for it was very ſoon after he was firſt preſented to the king, and therefore he could not have been more than about twenty years old.

Ch. III. The ſix firſt chapters of this book are hiſtorical, relating to tranſactions concerning the kings of Babylon, and the reſt contain accounts of viſions ſeen by Daniel himſelf. In this chapter we have an account of the erection of a great image, no doubt of ſome of the gods that were worſhipped in Chaldea, which all perſons were required to fall down before, and of the

miraculous deliverance of Daniel's three friends, who were thrown into a furnace for their diſobedience.

1. It is not ſaid in the Hebrew copy of this book, at what time this tranſaction happened, but in the verſion of the Seventy, and others, it is ſaid to have been in the eighteenth year of Nebuchadnezzar, which was the year in which he took Jeruſalem. This ſucceſs he might conſider as a proof of the ſuperiority of his gods to that of the Jews, and being a long time after his viſion, and the acknowledgement which it drew from him, the impreſſion might be in a great meaſure worn off. Beſides, he might, according to the idea of all the heathens, acknowledge the ſuperiority of one god, and yet inſiſt upon the worſhip of others.

If this ſtatue was only overlaid with gold it was ſufficient to juſtify this account of it. But Diodorus Siculus mentions a ſtatue found in the temple of Belus, when Xerxes plundered it, that was forty cubits high, and all of maſſy gold. This might be the ſtatue, and the greater height of this might be owing to the pedeſtal on which it was raiſed.

5. It is not eaſy, at this diſtance of time, to aſcertain the nature of theſe different inſtruments. The names of ſome of them very much reſemble Greek words. But as the Greeks borrowed their muſical inſtruments from other nations, they might take their names alſo; or a Greek copier might, through inadvertence, inſert a Greek name for a Hebrew or Chaldee one. As there are no Greciſms in the phraſeology of the book, it could not have been written by a Greek. This

ſingle

ſi[illegible]e circumſtance, therefore, is far from amounting t[illegible] proof of any want of authenticity in the work.

3. Burning alive appears from Jer. xxix. 22. not to h[illegible]been an uncommon mode of putting to death at [illegible]n.

[illegible] It is rather remarkable that no mention ſhould [illegible]ade of Daniel on this occaſion; but he might [illegible]been abſent on buſineſs. He afterwards ſhewed [illegible]f ſufficiently ready to ſtand forth, at any riſk, as a [illegible]worſhipper of the one true God. If any perſon had f[illegible]d this book in his name, he would certainly have brought him forward on this occaſion.

23. Add from the LXX and the Vulgate, *And they walked in the midſt of the flame praiſing God and bleſſing the Lord.* In the genuine LXX, lately printed at Rome it is, *And the fire proceeding from the furnace burned the men who had bound them with fetters, who were with Azariah, and killed them, but they were preſerved.* Then follows their ſong inſerted in the Apocrypha.

24. There is evidently a chaſm at this verſe. For nothing is ſaid of the cauſe of the king's aſtoniſhment, and in this place we find in the Seventy, and all the antient verſions, what is commonly called *the ſong of the three children*, as it is by no means improper on the occaſion, it might have been in the original, and have been omitted by the perſon who took the preſent copy, except the circumſtance of the flame of the furnace deſtroying the perſons who threw the three Jews into it.

25. The expreſſion *ſon of God*, ſeems to be equivalent to that of *angel*, as beings in peculiar favour with God. But the heathens in general thought that ſome of their gods were deſcended from others by ordinary generation. Such is the ſyſtem of the Hindoos, and ſuch was probably that of the Chaldeans and other eaſtern nations.

29. This great miracle did not effect the converſion of the king, or of the Babylonians, from the worſhip of idols, tho' it produced an acknowledgment of the ſuperiority of the God of the Jews.

30. When theſe three men were ſentenced to be burned alive, they were, of courſe deprived of their employments, and therefore it was neceſſary to reinſtate them.

Ch. IV. In this chapter we have an account of another viſion of Nebuchadnezzar, but it relates wholly to himſelf. Of the date of it there is no intimation given, but it was probably towards the end of his reign. The whole ſeems to be a literal copy of a public act of the king, and it is in the Chaldee language.

13. By *watcher* muſt be meant what is more commonly called *an angel*, ſuppoſed to watch over the affairs of men. God himſelf has a ſimilar appellation when he is called Ps. cxxi, 4, the *keeper of Iſrael*.

16. Here is a departure from the language of the allegory. The tree is no longer a tree, but a man, with a heart, which is changed from that of a man to that of a brute beaſt.

29. As a whole year had elapſed ſince his dream, the impreſſion it had made upon him would be much diminiſhed

ſhed; and as Daniel gave him reaſon to hope that the puniſhment might be mitigated by his reformation, he might preſume that he had nothing to apprehend.

30. Nebuchadnezzar was not the original founder of Babylon, but he greatly enlarged and beautified it; and without doubt it was the moſt magnificent city of which we have any account. It was built in the form of a ſquare, and was more than forty five miles in circuit. The walls were fifty cubits high, and ſo broad that ſix chariots might be drawn on it abreaſt. The river Euphrates ran through it, and over it was a bridge a furlong in length, and at each end of it was a magnificent palace.

33. As this puniſhment was ſupernatural, it is not neceſſary to look for any natural diſeaſe to reſemble it. Whatever it was, it was accompanied with inſanity; but no inſane perſons feed on graſs. This is the property of a real brute animal, and his body becoming at the ſame time hairy like that of an ox, it is evident that a total change of conſtitution had taken place in him, and that he was a real brute in the ſhape of a man.

37. Theſe are excellent reflexions, expreſſed with peculiar force and ſublimity.

Ch. V. This chapter contains an account of the laſt king of Babylon, here called Belſhazzar; but Herodotus calls him Labynitus, and other hiſtorians Nabonadius. Nebuchadnezzar was ſucceeded by his ſon, called by Jeremiah Evilmerodach, who by Nitocris, a woman of excellent underſtanding and character, bore him this ſon, ſo that he was the grandſon of Nebuchadnezzar. Evilmerodach reigned only two years, and

was ſucceeded by Nergalaſſar, who had married a daughter of Nebuchadnezzar, and conſpired againſt him, but he was killed in a battle againſt Cyrus. His ſon Laboroſoarchod, ſucceeded him; and after reigning nine months was murdered by his ſubjects, and thus made room for Belſhazzar the laſt king of Babylon. Thus was fulfilled the prediction of Jeremiah, Ch. xxvii 7, that *all nations ſhould ſerve Nebuchadnezzar, and his ſon, and his ſon's ſon*; and with his grandſon the empire terminated.

1. *This was an annual feſtival, of which* Cyrus, who was beſieging the city, being apprized, took advantage by entering the city in the night, having before diverted the courſe of the river.

3. The hiſtory of theſe veſſels is remarkable. After being taken from the temple by Nebuchadnezzar, and uſed in this manner at Babylon, they were reſtored by Cyrus. When Jeruſalem was taken by Titus, ſome of them were carried to Rome to adorn his triumph. Thence they were taken by Genſeric when he took Rome, and carried to Africa, but being recovered by Juſtinian when he conquered Africa, he ſent them as a preſent to the church of Jeruſalem. What became of them afterwards is not known.

6. We cannot well imagine any appearance more terrifying than this, and the effect of it is moſt naturally deſcribed. Having heard, as he muſt, of the great ſuperiority of the God that was worſhiped at Jeruſalem in the time of his grandfather, he was, no doubt, alarmed at this appearance, as a mark of his diſpleaſure. This feaſt was probably held in the quadrangle of the

place

palace in the open air, the whole ſpace being illuminated according to the cuſtom of the Eaſt, by a great lamp in the centre; and the writing would appear on the wall that was oppoſite to the place where the king was. See *Harmer's Obſervations*, Vol. I, p. 191.

10. This queen was Nitocris above mentioned, the mother of the reigning prince. In the Eaſt the mothers of the princes have always great influence.

13. Daniel had probably been diſplaced at the death of Nebuchadnezzar; and having lived in retirement afterwards, he might not be perſonally known to the king.

At the death of a king of Babylon, it is ſaid that the Magi, with whom Daniel was claſſed, were diſplaced, as alſo the phyſicians; thoſe for not having prevented the death, and the other for not having predicted it.

22. The freedom and dignity of this addreſs to the king are not a little remarkable; but the great terror in which the king was, the favour of the queen, and his own great age and former diſtinctions, would naturally give him boldneſs. Beſides in his preſent ſtate of mind the king would not be diſpoſed to reſent any thing.

25. *Mene* is not repeated in the antient verſions.

Theſe words, or the radicals of them, could not have been altogether unknown to learned Chaldeans, for they are found in their own language. But the character in which they were written might not be known to them, or if they could read the words, they might not be able to affix any meaning to them, as they

are unconnected, and form no complete ſentence. The interpretation muſt have been ſuggeſted to Daniel by immediate inſpiration.

27. It is cuſtomary in Indoſtan to weigh the monarch on the anniverſary of his birth day, to obſerve whether he has gained or loſt weight. If he has gained weight, it is a ſubject of rejoicing.

29. If the king had any faith in this warning, it may appear extraordinary that he ſhould have thought of doing this honour to Daniel at ſo critical a time. But no particular time was mentioned for the fulfilment of this prediction, and he was bound by his word. And it is cuſtomary on viſits of ceremony in the Eaſt, to preſent thoſe who are introduced to the prince with garments, differing in value &c. according to their rank.

30. At this very time the army of Cyrus entered the city by the channel of the river, the paſſages to which were left unguarded.

31. He that is here called Darius, was probably the ſame that is called Cyaxares by the Greek hiſtorians. He was the ſon of Aſtyages, whoſe daughter was Cyrus's mother.

Ch. VI. This is the laſt hiſtorical chapter in this book. It contains an account of the deliverance of Daniel himſelf from the lions, ſimilar to that of his companions from the fiery furnace. On the conqueſt of Babylon, Darius the Mede, or Cyaxares, under whom probably Cyrus commanded, acted as the ſovereign. Some ſuppoſe it was by the appointment of Cyrus. But as the Medes were originally the more powerful nation,

on, their princes probably had the pre-eminence after their union with the Perſians till the death of this Darius, after which Cyrus, who had married his daughter, ſucceeded to the ſupreme command.

3. The preceding hiſtory eaſily accounts for the favour that was ſhewn to Daniel, with whoſe character and merit neither Darius nor Cyrus could be unacquainted. The envy of the princes of the country to this ſtranger, and their inſidious endeavours to ſupplant and deſtroy him, are natural enough.

8. Diodorus Siculus obſerves that when any decree had the ſeal of the kings of Perſia, it was not in their power to change it. The ſame appears in the hiſtory of Eſther.

10. The uſual times of prayer to the pious Jews was at nine in the morning, at noon, and three in the afternoon; the firſt and laſt being the times of the morning and evening ſacrifice in the temple. It had, no doubt, been Daniel's cuſtom to pray in this manner, and he would not depart from it, to whatever danger it might expoſe him. To pray with the face towards Jeruſalem was agreable to the intimation given by Solomon in his prayer at the dedication of the temple. To pray ſo as to be ſeen, may look like oſtentation. But to this day in the Eaſt, all perſons perform acts of religion without concealment. The Mahometans never fail to recite their prayers at the preſcribed hours, wherever they are.

16. The anxiety of the king to ſave Daniel appears in the ſtrongeſt manner.

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17. The king perhaps apprehended that theſe enemies of Daniel might take ſome other method of deſtroying him, if this ſcheme ſhould fail.

21. This was the uſual mode of ſaluting a prince.

24. It was uſual in the Eaſt on extraordinary occaons, as that of rebellion, to deſtroy not only the offenders themſelves, but all the members of their family, and their neareſt relations. Thus the ſons of Hamar were hanged as well as the father by Ahaſuerus. The laws of Moſes were more equitable. They ſay, Deut. xxiv, 6. *The father ſhall not be put to death for the children, nor the children for the fathers.*

36. This is ſimilar to the decree of Nebuchadnezzar, but it did not amount to a renunciation of idolatry. It was only an acknowledgment of the ſuperiority of the God of Daniel to other gods.

37. Daniel muſt have been a very old man, at leaſt ninety, before he died.

Ch. VII. We have now cloſed the hiſtorical part of this book, and enter upon that which is purely prophetical, conſiſting of viſions ſeen by Daniel himſelf, interpreted by an angel. They are four in all, and in each of them, we have ſome farther information concerning the ſtate of things that was to precede the great and happy cataſtrophe announced by the former prophets, and alſo ſome particulars concerning *that* which were not communicated to them.

3. The four great empires, which were repreſented by the parts of the image in Nebuchadnezzar's dream, are here repreſented by four beaſts; and as the deſtruction of them was there ſaid to be occaſioned by the

the falling of a ſtone on the feet of the image, and that ſtone became a great mountain filling the whole earth, theſe beaſts are ſaid to be ſlain, and their bodies thrown into a fire, while a perſon in the form of a man receives from God a kingdom that was to continue for ever.

4. This firſt beaſt, which reſembled a lion, and had eagle's wings, no doubt, repreſents the Babyloniſh empire, the lion denoting its ſtrength, and the wings the rapidity of its conqueſts. But its acquiring the heart of a man, inſtead of that of a lion, ſignified that, in proceſs of time, its force and ferocity would be greatly leſſened.

5 This ſecond beaſt, which reſembled a bear, ſignified the Medo-Perſian empire; and by its raiſing itſelf on one ſide (if that be the right rendering) may be intimated the aſcendency that would be acquired by the Perſians over the Medes. The three tuſks in its mouth denote inſtruments of deſtruction, beſides its own natural teeth, and theſe may mean Lydia, Babylonia, and Egypt, which the Perſians conquered, and the power of which they converted to their own uſe.

6. This third beaſt reſembling a leopard, muſt mean the Macedonian empire; as the extraordinary rapidity of its conqueſts under Alexander is denoted by its four wings, and its diviſion into four parts after the death of Alexander by its four heads.

7. The fourth beaſt, the likeneſs of which to any other is not expreſſed, muſt mean the Roman empire, which ſucceeded the Macedonian. A ſufficient indication is given of its ſuperior power by its fierce aſpect, its great ſtrength, and its iron teeth. It is ſaid to be different

ferent from any of the preceding beaſts; and the form of the Roman government was remarkably ſo, having changed from kingly to conſular, and imperial, beſides other intermediate changes. The ten horns denote the diviſion of the empire into ten parts, correſponding to the ten toes in Nebuchadnezzar's image.

8. This is the firſt intimation of this extraordinary power, ſo unlike any other of which we have had a view given us before. It ariſes among the ten kingdoms, three of which are removed to make way for it. This power is, no doubt, the Papal, and the three that were removed by or for it, were probably the exarchate of Ravenna, the kingdom of Lombardy, and the city and territory of Rome. There is ſome uncertainty in the hiſtory of the *triple crown* worn by the popes; but it muſt probably have had its origin from the idea of repreſenting three ſtates, whatever they were. This horn having *eyes like a man* ſignifies its great ſagacity; and no princes have been ſo polite as the popes, and its *mouth ſpeaking great things*, happily expreſſes its extraordinary pretenſions to power, temporal and ſpiritual.

In the interpretation of the viſion, v. 25, it is added that it had *power to wear out the ſaints of the Moſt High*, and no princes have been ſo great perſecutors as the popes. It is ſaid alſo to *change times and laws*, and this is literally true of the popes. All the feſtivals of the church, numerous as they are, have been fixed by their authority; and they have not only changed the inſtitutions of men, but thoſe of God alſo, in their regulations concerning marriage, and other things.

9. This

9. This ſhould be rendered *till the thrones were erected*, and prepared for the reception of the judge.

After a ſufficient time preparation is made to judge this extraordinary power. A throne being placed for the Divine Being as ſupreme judge, with every circumſtance of ſplendour and dignity. The throne and the wheels under it, have the appearance of fire. This is an alluſion to the chairs of ſtate in antient times, which had wheels under them, probably becauſe they were heavy, and required to be moved occaſionally from place to place. The opening of books was another circumſtance attending courts of juſtice.

11. By the ſentence of this awful court, this laſt mentioned beaſt is ordered not only to be ſlain, but his body thrown into the fire, to denote utter deſtruction.

12. This was a more ſevere fate than that of the former beaſts. Their dominion was taken away, but they were allowed to exiſt; ſignifying perhaps that, tho' the Babylonians, Perſians, and Macedonians, loſt their power over other nations, they were ſtill governed by their laws, in a manner ſimilar to what they had been before; whereas the laſt empire is not ſucceeded by any other like itſelf, but all traces of every thing of the kind are removed, to make way for a totally new ſtate of things incompatible with them.

14. Here we ſee the dominion that had been taken from the laſt of theſe empires given by the Supreme Being himſelf to the *ſon of man*, no doubt the Meſſiah, to whom will be ſubjected all the ſubjects of the four preceding empires; and this new ſtate of things is to have no end.

18. Here it is ſaid not that any one individual perſon, as he who is called the *ſon of man* but the *ſaints* in general ſhall poſſeſs the kingdom, no doubt under the Meſſiah as their head; and this is agreable to the language of our Saviour and the apoſtles.

25. There is no doubt but that this expreſſion ſignifies *a year, two years*, and *half a year*, or *three years and an half*, or reckoning a year for a day, a period of one thouſand two hundred and ſixty years. The ſame number, but ſometimes under different forms, as forty two months, &c. occurs in the book of Revelation, as the period of the *prevalence of an anti-chriſtian power*. The only difficulty is to aſcertain the commencement of this period. Here it ſeems to be the beginning of the exiſtence of the tyranny of the power repreſented by the little horn, which riſes ſome time after the ten horns. Theſe may be ſaid to have appeared at or ſoon after the fall of the weſtern empire, which was in A. D. 475, tho' ſome think that the empire really ended with Valentinian III, in A. D. 455. And this emperor, in conjunction with Theodoſius II. in the Eaſt, gave the popes that juriſdiction over other churches which they ever after exerciſed, tho' the title of *univerſal biſhop* was not given to them before A. D. 606. If to the former of theſe dates we add one thouſand two hundred and ſixty, we have the year 1715; but tho' at this time, which was that of the death of Lewis XIV. there was a viſible diminution of the power of the popes, it was not ſufficiently ſo to make a remarkable æra. But as this power roſe by degrees, it may be preſumed that its

its declenſion will proceed in the ſame gradual manner, tho' its final extinction may be ſudden.

If we take the year 475 from which to reckon the one thouſand two hundred and ſixty years, we have A. D. 1735 for the termination of them. But as this little horn roſe ſome time after the ten, we may begin to reckon the one thouſand two hundred and ſixty ſome time after this; and at any rate may look for their termination very ſoon; and it was not the deſign of providence to enable us to predict with abſolute certainty any event. It is enough if our hopes or fears be kept up by a knowledge of the certainty of an intereſting event, and a general idea of the ſigns of its approach.

There muſt have been ſome reaſon why this remarkable period is divided into *a time, times, and half a time.* The author of an *Eſſay on Scripture Prophecy*, publiſhed in 1724, ſuppoſes, p. 107, that the firſt may correſpond to the increaſe of the papal power, the ſecond to its continuance, and the third to its declenſion; the firſt conſiſting of three hundred and ſixty years, from A. D. 455 to 815, when the emperors loſt their negative in the election of a pope; the ſecond, of ſeven hundred and twenty years, from that time to A. D. 1535; when the reformation was eſtabliſhed in Germany, and begun in England, and the laſt, of one hundred and eighty years, from that time to A. D. 1715, the death of Lewis XIV. And certainly from about that time, the popes have had but little influence in the general politics of Europe, which for a long time before they almoſt guided. Tho' theſe ſhould not be the dates really

really intended in the prophecy, (and ſuch exactneſs I believe was not deſigned) they may not improbably be pretty near the truth; a larger period being allowed for the exerciſe of this power, a ſhorter for its riſe, and a ſhorter ſtill for its decline. This appears to me to be as much as this diviſion of the period will authorize us to ſuppoſe.

On the whole, this viſion gives us much additional inſight into future times. It contains the firſt deſcription of a power hoſtile to the cauſe of true religion, the time of its riſe, and its duration, nothing of which was indicated in the dream of Nebuchadnezzar.

Ch. VIII. The viſion of which we have an account in this chapter was two years after the preceding, or in 543 B. C. and from it we have much farther information concerning the three laſt of the four empires, eſpecially the third and fourth, than was given in the two former.

2. As Daniel was by the river, this can hardly be called a *viſion*. It was rather a *trance*, or a ſtate of inſenſibility with reſpect to external objects. Elam, or Perſia, was at that time ſubject to the Babylonians, according to the prophecy of Jeremiah, tho' it afterwards revolted, and joined the Medes.

3. This ram is ſaid, in the interpretation, v. 20, to be *the king*, or kingdom of *the Medes and Perſians*, and Ammianus Marcellinus, a heathen writer, obſerves that ram's heads and horns were the enſigns of the Perſians; and ſuch figures are ſtill to be ſeen in the ruins of Perſepolis. The two horns repreſent the two kingdoms which

kingdoms which were afterwards united, that of the Medes being the moſt powerful at the firſt, and that of the Perſians afterwards.

4. Media and Perſia were to the Eaſt of Paleſtine, and they made no conqueſts in that direction, but in every other.

5. This he goat from the Weſt, is ſaid in the interpretation, v. 21, to be the king, or kingdom, *of Greece*, and according to Juſtin a he goat was the emblem of Macedon from the time of king Caranus. It is ſaid that he was directed by a goat where to fix himſelf, and accordingly in the place where the goat reſted he built a town, and called it *Ægæ*, which ſignifies a goat; and here was the burial place of the kings of Macedonia. The people of Macedon were denominated Ægeadæ, or the people of the goat. The great horn between its eyes, is ſaid in the interpretation to be *the firſt king*, or the kingdom in its firſt ſtate, under Alexander and his immediate ſucceſſors. His not touching the ground in his motion denotes the extraordinary rapidity of the Macedonian conqueſts.

7. This is a happy emblematical deſcription of the completeneſs, as well as the rapidity, of this conqueſt. Joſephus ſays that this prophecy, not then fully accompliſhed, was ſhewn to Alexander when he was at Jeruſalem. Indeed it may be taken for granted, without any external evidence, that a prophecy ſo eaſy of interpretation in his favour as this, would be ſhewn to him; and it would contribute, without his ſeeing the high-prieſt in a dream, and his meeting him in his robes (which, however, I ſee no reaſon to queſtion) to miti-

gate the anger he had conceived againſt the Jews. The ſudden turn in the mind of this great conqueror with reſpect to the Jews, can hardly be accounted for without ſome ſuch circumſtances as theſe.

8. Alexander died ſuddenly in the height of his power, and not long after his death his generals divided his empire among them; Caſſander taking Macedonia and Greece, Lyſimachus Thrace and Aſia Minor, Seleucus Syria and the Eaſt, and Ptolemy Egypt.

9. Thus far there is no great difficulty in the interpretation of this prophecy; but commentators differ much with reſpect to the power repreſented by the *little horn*, and in general it has been ſuppoſed to refer to Antiochus Epiphanes. But two circumſtances are very unfavourable to this hypotheſis. A horn in theſe viſions never repreſents an individual king, but always a kingdom, or empire; and this viſion is ſaid, v. 17, to relate to *the time of the end*, v. 19 to *the end of the indignation*, probably of the calamities and diſperſions of the Jews; and again v. 26, it is ſaid to be *for many days*, expreſſions which clearly point to a time far beyond that of Antiochus Epiphanes, viz. to the deſtruction of the power that oppreſſes the Jews. It muſt extend to the termination of their ſufferings, which continue even to this day. This horn, therefore, muſt refer either to the Roman empire, or to the papacy, and of the two, I think with biſhop Newton, the former beſt anſwers to the characters here given.

Inſtead of *out of them*, this may be rendered *after them*, ſo that there is no neceſſity to make this power a branch from any of the others, tho' the Romans coming into

into the East by the way of Greece, are by some considered as, in this vision, arising there. As the Romans came from the West, and the North with respect to Palestine, their conquests extended chiefly to the South and the East, and especially Judea, called *the pleasant land.*

10. The host of heaven, or the stars, in these visions, represent earthly princes, many of whom fell before the Romans.

12. *The prince of the host,* may mean the Messiah, to whom all power in heaven and earth is given, and he was put to death by the Romans; or it may signify, in general, the chief of all earthly powers, the people of the Jews, and the rather as by the Romans the country was conquered and laid waste, and the daily sacrifices taken away by the destruction of the temple.

14. *And he said unto him.* A. V.

Here a time is fixed, but in large or round numbers, for the termination of this desolation. It is to be after *two thousand three hundred evenings and mornings,* or days, i. e. so many years; but it is not said from what time they are to be reckoned. We may therefore suppose that it was to be from the time of the vision, or B. C. 543; and then the termination will be in A. D. 1757. But as no number under a hundred is mentioned, it may extend near a century beyond this time. We may, however, be looking for the completion of this remarkable prophecy in our own times.

22. —— *Out of his nation.* A. V.

23. We have here another circumſtance indicating the time in which the power repreſented by this horn is to riſe. It is when tranſgreſſions are come to the full, meaning probably, the degeneracy of the Jewiſh nation, when they were ripe for deſtruction, and this was the time when the Romans appeared in the Eaſt, and the Jews became ſubject to them. This power is deſcribed as equally fierce, haughty, and politic; and ſo were the Romans.

24. Every thing in this deſcription anſwers with remarkable clearneſs to the conqueſts of the Romans, and eſpecially their deſtruction of the Jews. The only circumſtance unfavourable to this hypotheſis is that they are ſaid to be mighty *not by their own power.* This clauſe, however, is not in the verſion of Theodotion, which is ſaid to be more exact than that of the Seventy. If it ſignify the Romans as appearing to come from Greece, it was not the proper power of Greece, but that of a more diſtant country.

25. The ſucceſs of the Romans was owing as much to their policy as to their arms. Their conqueſts were much facilitated by granting the freedom of their city to many of the conquered nations, and thereby incorporating them with themſelves. It was by the promiſe of liberty that they got ſuch an eaſy poſſeſſion of Greece, and ſeveral other countries, eaſing them of their former taxes, and permitting them to be governed by their own laws.

The *prince of princes* in this verſe, is ſynonymous to the *prince of the host* in v. 11, and probably means the Meſſiah, in which caſe it cannot be applied to any other

other power than the Roman. This power being *broken without hand*, corresponds to the deſtruction of the image of Nebuchadnezzar, which was by a ſtone cut *out of a mountain without hands*.

Ch. IX. In this chapter we have a prophecy relating to the ſtate of the Jews from the time of Daniel to their final reſtoration, which has occaſioned more difficulty to interpreters than any other in this book, or any other in the ſcriptures; owing, I ſuſpect, to an error in the numbers of our preſent Hebrew copies.

1. This was 528 B. C. The Darius here mentioned is the Cyaxares of Herodotus, the ſon of Aſtyages, whoſe daughter was Cyrus's mother.

2. The prophecies of Jeremiah here referred to are the following Ch. xxv, 11. *This whole land ſhall be a deſolation, and an aſtoniſhment, and theſe nations ſhall ſerve the king of Babylon ſeventy years. And it ſhall come to paſs when ſeventy years are accompliſhed, that I will punish the king of Babylon and the land of the Chaldeans, and will make it a perpetual deſolation.* Ch. xxix, 10. *Thus ſaith the Lord, after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.*

According to this prophecy, the ſeventy years commence with the deſolation of Judea, and therefore muſt be reckoned from the deſtruction of Jeruſalem and the temple by Nebuchadnezzar, which was in 577 B. C. ſo that from this time to the year 528, which was the firſt of Darius, forty nine years of the ſeventy had elapſed. However, as there was a captivity, tho'

no deſtruction of the country, and many Jews (among whom was Daniel himſelf) were carried to Babylon in the fourth year of Jehoiachim, viz. 595. B. C. and then ſixty ſeven of the years had elapſed, he might preſume (eſpecially as the divine threatnings were not generally executed with rigour)that the time of their deliverance was at hand. The puniſhment of the king of Babylon had taken place; and he might think the ſeventy years of their proſperity coincident with the ſeventy years of the ſufferings of his country. But Daniel d es not ſay what his ideas or expectations on this ſubject were. He only confeſſes the ſins of his countrymen, and humbly ſupplicates the divine mercy in their favour.

24. *And seventy and seven times, and ſixty two years, to the time of the completion of the war, the desolation shall be taken away in the prevailing of the covenant for many weeks; and in the end of the week shall the sacrifice and libation be taken away, and the abomination of desolation shall be upon the temple unto the end, and there shall be an end of the desolation.* The orginal LXX.

26——*And there is no judgment for him*, Gr. that is he is condemned unheard.

27.——*And in the temple shall be the abomination of desolation.* Gr. Vul. and LXX.

The literal rendering of this is *seventy times seventy.* Daniel had enquired concerning the duration of the calamities of his nation. In anſwer to this he was informed that the whole time of their diſcipline, which was foretold by Moſes, would be long indeed, not merely ſeventy years, but ſeventy times as long, not ſpeaking with exactneſs, tho' it will probably be very nearly

nearly as long from the time of Moſes; but an indefinitely long period. And certainly the Babyloniſh captivity, did not produce effects that are here mentioned, viz. *to finish transgression, and make an end of sin, to make reconciliation for iniquity, bring an everlasting righteousness, and to seal the vision and prophecy* that is to bring in thoſe happy times when the Iſraelites would be recovered from all their backſlidings, and reſtored to the peaceable and undiſturbed poſſeſſions of their own country, which was the great object of the preceding prophecies. However, in order to comfort him with reſpect to the intermediate time, the angel informs Daniel of ſome pleaſing events, as that of the rebuilding of the city, and the coming of the Meſſiah, now firſt announced by that name, before the commencement of a great calamity of much longer duration than the Babyloniſh captivity.

A great, and indeed an unſpeakable, difficulty in the interpretation of this prophecy has been the idea of the neceſſity of abiding by the numbers in the Hebrew text, according to which only *seventy weeks* of years, or four hundred and ninety years, intervened between the command to reſtore Jeruſalem here mentioned, and the time of the Meſſiah, and this term is by no means ſufficient, if the command was that of Cyrus, or enforced by Darius Hyſtaspis. They have, therefore, been obliged to reckon from a much later order to rebuild the city, in the reign of Axtaxerxes Longimanus, when Nehemiah was ſent for that purpoſe. But this was too remote from the time of Daniel viz. near a century, and therefore a time of which he could

not have any knowledge, or ſuſpicion. From this great difficulty we are relieved by a reading preſerved in the original tranſlation of the Seventy, now happily recovered, which inſtead of *seventy*, has *seventy seven weeks, and sixty two years.*

Another difficulty has been occaſioned by the opinion that Xerxes reigned twenty one years; whereas it is now pretty evident that he reigned only eleven years, as was firſt ſhewn by Mr. Laughlan Taylor, and for which I have advanced additional reaſons. Mr. Blayney was the *firſt who availed himſelf of the numbers* in the Seventy, and alſo to obſerve that inſtead of the prophecy ſaying that the Meſſiah would be *cut off*, we are at liberty to render the word actively, which will imply that the Meſſiah *will cut off*, or deſtroy the Jewiſh nation; and thus the event predicted will be the deſolation of Judea by the Romans, who, as they revenge the cauſe of the Meſſiah, may be ſaid to act under him, and by his orders; which is ſimilar to the language of the ſcriptures in other caſes, eſpecially with reſpect to the Meſſiah. In the Revelation he is ſaid to do many things which took place in the uſual courſe of things, in which the chriſtian religion was concerned.

As I have formerly given much attention to this remarkable prophecy, and think that I have improved on the interpretation of Mr. Blayney, and have nothing material to add to my former obſervations on the ſubject, I ſhall in this place content myſelf with introducing my paraphraſe of this prophecy, referring my readers to the Diſſertations prefixed to my *Harmony of the*

the Gospels for the reasons of all the particulars. It is however since I wrote those Dissertations, that it has occurred to me that the opening of the prophecy does not refer to the seventy years of the Babylonish captivity, but, as I have said, to the much longer period that is to precede their final restoration.

"The seventy years will suffice for the present captivity of thy nation, a period of seventy times as great will be necessary to expiate all their sins, for the desolation of the country, and the dispersion of the people that was announced by Moses, and before the glorious and happy times of confirmed prosperity and righteousness, foretold by the former prophets, be come.

"Observe, however, for thy consolation, that from the going forth of the decree to restore Jerusalem, at which the present desolation of seventy years will terminate, to the time that the Messiah shall make his appearance, with a commission from God to preach the glad tidings of the gospel, shall be seventy seven weeks of years, or five hundred and thirty nine years, but that after sixty two years from that decree, the city itself will be rebuilt, and become more and more considerable, even amidst times of distress."

"Also, after the same term of years which has been now mentioned, reckoned from the present time, the Messiah, who on his first appearance will be rejected by the Jews, will reject them, and cut off both the city and the sanctuary. And the Romans, whom he will employ to execute his just vengeance, will des-

"troy

"troy the people, and their deſtruction will be ſudden "and complete.

"In the laſt week of this whole term, or the laſt "ſeven years, preceding A. D. 73, the Meſſiah will con- "firm a covenant with many, numbers adhering to *his* "cauſe, and being reſcued by him from the impending "deſtruction. And in the midſt of this dreadful work, "that is A. D. 70, he will cauſe the daily ſacrifice and "meat offering to ceaſe in the utter deſtruction of the "temple and the city. The abomination of deſolation "will be placed *in the temple itſelf, and* an utter and "ſpeedy end will be put to the whole of the Jewiſh "conſtitution."

Ch. X. We are now come to the laſt of the prophecies of Daniel, the date of which is the third year of the reign of Cyrus, or B. C. 524, and it is the moſt circumſtantial of any of them, and like all the preceding, it terminates in what are uſually called *the laſt times*, which is of great uſe in the interpretation of it, in ſome parts of which there is conſiderable difficulty, tho' other parts are ſo plain as to have given a handle to Porphyry and others, to ſay that it muſt have been written after the events.

2. As the time of this viſion is ſaid to be *long*, at this entrance of it, and it concludes with the mention of the reſtoration of the Jews, and the general reſurrection, it cannot relate, as ſome have maintained, to the time of Antiochus Epiphanes only. Other prophecies of Daniel certainly go beyond this time; and therefore compared with them, ſuch a period muſt have appeared very ſhort.

6—*Like*

6.—*Like the son of man.* A. V.

This is very ſimilar to the appearance of Jeſus to John in the Revelation. All that can be inferred from it is, that this perſon, whoever he was, appeared very reſplendent, and that his voice was loud and awful.

8. This could not have been a proper viſion, tho' it is ſo called, but ſuch an appearance as that of Jeſus to Paul on his way to Damaſcus.

10. This hand ſeems to have been that of a perſon leſs awful in appearance than the former, perhaps the ſame that is elſewhere called Gabriel.

13. From this many have inferred the doctrine of particular angels appointed to take care of particular countries. But it may be nothing more than a figurative repreſentation, ſuch as that of the prophet Micajah to Jehoſaphat, or that in the book of Job, and the meaning may be, that ſome thing or other prevented the communication of this viſion during the twenty one days, or three weeks, that Daniel had been faſting.

14. This language is very unſuitable to a prophecy ſuppoſed to extend no farther than the time of Antiochus Epiphanes, after ſo many others, which certainly relate to much later times.

20. This angel aſſumes the character of an advocate of the Jews with the kings of Perſia, who then reigned; but there is an intimation that, when the empire of the Greeks ſhould commence, his influence would ceaſe. Michael is repreſented as the friend of the Jewiſh nation. In Ch. xii, 1, he is called *the great prince who standeth for the children of Daniel's people.*

Whether

Whether this repreſentation of guardian angels is juſt, or merely figurative, we cannot tell. Jeſus, tho' inviſible to us, appeared by ſeveral circumſtances to intereſt himſelf in the affairs of his church in the time of the apoſtles, and therefore may be ſuppoſed to do ſo now, tho' his interpoſition does not appear. Alſo, theſe events which in the ſeemingly common courſe of providence affected the church, are aſcribed to his agency, as we ſee in what he ſaid to Peter concerning John Ch. xxi, 22, *If I will that he tarry till I come, what is that to thee?* and in his meſſages to the ſeven churches in the Revelation. As angels always appeared in the form of men, they may perhaps be men in the ſame ſtate with Jeſus, and perhaps this Michael may be no other than Moſes. But theſe are merely random thoughts.

Ch. XI. 2. The three kings that were to riſe up in Perſia, were, no doubt, Cyrus, Cambyſes, and Darius Hyſtaspis, and the fourth muſt be Xerxes, who with an immenſe army, provided at a prodigious expence, invaded Greece, but the event of the invaſion is not mentioned, nor is there any farther account of any kings of Perſia.

3. This muſt mean Alexander the Great, who overthrew the Perſian empire.

4. After his death, and that of his immediate deſcendants, his empire was divided among four of his generals, viz. Caſſander, Lyſimachus, Seleucus, and Ptolemy, as was obſerved before. But the two firſt of theſe kingdoms having no relation to the Jews, nothing

is

is ſaid of them, but only of the two latter, of whom the former, viz. the kings of Syria, are called *the kings of the North*; and the latter, viz. thoſe of Egypt, *the kings of the South*, becauſe they were thus ſituated with reſpect to Judea.

5. The kings of Egypt were very powerful, but not ſo much ſo as thoſe of Syria, whoſe dominions were much more extenſive.

6. About ſeventy years after the death of Alexander, Bernice, the daughter of Ptolemy Philadelphus, was given in marriage to Antiochus Theos, the king of Syria, with a view to eſtabliſh a peace between the two kingdoms; but ſhe was not able to accompliſh it. For ſhe, and thoſe who accompanied her, were given into the hands of Laodice, the former wife of Antiochus, who poiſoned her. Her ſon alſo was deſtroyed, and preſently after her father died, and her huſband was poiſoned by Laodice.

9. Ptolemy Euergetes, to revenge the death of his ſiſter, ſent an army, and conquered a great part of Syria, carrying back with him into Egypt much wealth, and two thouſand images of their gods. He returned in order to ſuppreſs a ſedition in his own country, and he ſurvived Seleucus Callinicus, who died in exile, within four or five years.

10. The ſons of Seleucus Callinicus, viz. Seleucus Ceraunus, and Antiochus Magnus, raiſed a great army, and after the death of Ceraunus (who was ſlain in the expedition) Antiochus recovered all that Ptolemy had conquered, and then marched into Egypt.

11 But

11. But Ptolemy Philopater marched againſt him, and at Raphia defeated him, ſo that it was with much difficulty that Antiochus himſelf eſcaped.

12. Being elated with this advantage, Ptolemy behaved with great cruelty to the Jews, but giving himſelf up to luxury, he ſoon died.

13. After his death Antiochus came with a great army, conſiſting of three hundred thouſand foot, beſides horſe, and took poſſeſſion of Cæſarea and Paleſtine.

14. *At the ſame time Philip of Macedon joined with Antiochus againſt Ptolemy, and his own ſubjects,* irritated at the ill conduct of Agathocles his tutor, were very tumultuous. The Jews alſo ſhewed a diſpoſition to break off from Ptolemy, but without effect.

15. For Scopas the general of Ptolemy, during the abſence of Antiochus, in his war with Attalus king of Pergamus, ſeverely puniſhed the Jews. After this Antiochus returned, and took Sidon, a city ſtrongly fortified, and other places of ſtrength, in Syria and Paleſtine, notwithſtanding all the oppoſition that the king of Egypt could make.

16. Thus he was in full poſſeſſion of Judea, and to ſecure the allegiance of the Jews, he confirmed their privileges. For inſtead of being *conſumed*, or injured, according to the common tranſlation, the original may be rendered *finished* or *completed*, that is made proſperous, or flouriſhing.

17. But being alarmed at the Romans taking part with the young king of Egypt, powerful as he was, he ſought peace on equal terms, and hoped by the marri-

age

age of his daughter Cleopatra to gain by artifice what he deſpaired of doing by force; but in this he did not ſucceed.

18. In order to oppoſe the progreſs of the Romans, Antiochus marched into Greece; but the Roman general Scipio met and defeated him at Magneſia, ſo that he was obliged to make peace on the moſt humiliating terms.

19. He then returned to his own capital, and going into the Eaſt for the purpoſe of amaſſing wealth to pay his tribute, he was killed as he was plundering the rich temple of Elymais.

20. His ſon and ſucceſſor Seleucus Philopater, employed himſelf wholly in raiſing money to pay the tribute to the Romans, and he was ſoon put to death by the treachery and ambition of Heliodorus his treaſurer.

22. The elder brother being at Rome, the younger, viz. Epiphanes, by the fair promiſes he made to the Romans and Syrians, and by gaining the king of Pergamus to his intereſt, ſucceeded to the throne, and both Heliodorus, who had ſeized the kingdom, and Demetrius, whom the Romans had agreed to accept for Epiphanes, were excluded.

24. After his treaties with the Romans, and the king of Pergamus, from ſmall beginnings he became very powerful; and being very wealthy, he was more munificent than any of his predeceſſors. He then formed a deſign againſt Egypt, ſending Apollonius to be a ſpy on that kingdom, on the pretence of aſſiſting at the coronation of the young king.

26 The

26. The two kings coming to a rupture, Epiphanes ſucceeded ſo far as to take Ptolemy priſoner, and ſeize on the whole kingdom of Egypt except Alexandria, Ptolemy having been deſtroyed by his governor and ſervants.

27. The two kings, being now together, appeared to be on good terms. They, however, endeavoured to deceive one another, but neither of them gained their purpoſe. For the ceſſation of hoſtilities was not yet come.

28. *Being loaded with much plunder, eſpecially from the temples of Egypt, Antiochus went to Jeruſalem*, and after a ſiege he took it, ſlew forty thouſand of the inhabitants, and plundered the temple; and leaving a perſon of a cruel diſpoſition for a governor of the place, he returned to Syria.

29. The two brothers, Philometer and Phyſcon, agreeing to reign jointly, which diſappointed the views of Epiphanes, he returned with a great army, but this expedition was not ſo ſucceſsful as the former.

30. For ambaſſadors from Rome, meeting him in Egypt, ordered him peremptorily to leave the country, and with this he was obliged to comply; and being aſſiſted by ſome apoſtate and profligate Jews, he wreaked his vengeance on the whole nation.

31. By his order Apollonius went with twenty thouſand men to Jeruſalem, and taking advantage of the ſabbath, on which the Jews at that time would not defend themſelves, plundered the city and the temple, and cauſed a total ſuppreſſion of the daily ſacrifices, and all the

the exerciſes of the Jewiſh religion; after which he dedicated the temple to Jupiter Olympius, and erected his ſtatue on the altar of burnt offering.

Thus far this prophecy concerning the tranſactions of the kings of Syria and Egypt reſembles a hiſtory, and we are obliged to Porphyry and Jerom, who had acceſs to more hiſtories than are now extant, for collecting facts which enable us to verify it ſo completely as it is now in our power to do. But this interruption of the exerciſe of the Jewiſh religion was for ſo ſhort a time, that it could not deſerve to be mentioned in compariſon with that which was afterwards occaſioned by the Romans, and therefore the later and longer interruption, which continues to this day, muſt be that which was intended in the prophecy. And from this time no farther notice is taken of the kings of Syria, or Egypt, the tranſactions of which did not affect the Jews, but thoſe of a much greater power, which from this time overwhelmed them both, and brought upon the Jews infinitely more calamity than any other nation had ever done. To this very paſſage our Saviour refers, as not having been fulfilled in his time. Matt. 24. *When ye ſhall ſee the abomination of deſolation ſpoken of by Daniel the prophet, ſtanding in the holy place*, &c.

That the reference to the Romans begins at this verſe 31, will be more probable, if we render it, with Sir Iſaac Newton, *After him arms*, or a ſtrong power *ſhall ſtand up*; for this ſenſe the original will bear, and they (not Antiochus) ſhall *pollute the ſanctuary of ſtrength*, meaning the temple which proved to be a very ſtrong fortreſs, and ſhall *take away the daily ſacri-*

fice, placing in the temple itſelf, the Roman ſtandards, which being objects of heathen worſhip, as well as implements of war, are juſtly denominated *the abomination of deſolation*, or the abomination that maketh deſolate.

33. This applies very well to the caſe of the chriſtians, who from this time may be conſidered as the people of God, or thoſe who *know their God*. All methods were made uſe of, every mode of ſeduction, as well as force, to induce the chriſtians to conform to the heathen worſhip, but they bore perſecution with great conſtancy three hundred years, and in this time inſtructed, or converted, great numbers.

35. The acceſſion of Conſtantine was a great relief to the chriſtians, and many now profeſſed themſelves ſuch from worldly motives. But this ſtate of tranquility did not continue long. Perſecution was renewed on various pretences, and in various forms, in which many as is always the caſe, fell, while others were improved by the diſcipline: and this has continued, with more or leſs ſeverity, to the preſent time, which there is reaſon to think is not far from the *time of the end*, or what is emphatically called *the latter days*, by the preceding prophets. This phraſe alone, is a ſufficient indication that this prophecy reſpects a very late period, much later than the time of Antiochus Epiphanes.

37. In theſe verſes the perſecuting power is farther deſcribed, and the deſcription in all its parts applies to the corruptions of chriſtianity, and eſpecially thoſe of the papacy. The popes, more than any other princes,

did

did according to their will, and none but them *exalted themselves above every god*, i. e. all civil powers. They not only aſſumed the power of the Supreme God, but ſet up their own laws in oppoſition to his, and had wonderful ſucceſs for a long period of time, viz. all the time of the divine indignation againſt the Jews (manifeſted by their diſperſion) which yet continues. The popes advanced objects of worſhip unknown to the primitive chriſtians, and diſcountenanced marriage, eſpecially in the clergy, praiſing a ſingle life in men and women, in oppoſition to it. As to the arrogance of the popes, the like was never known before.

9. The popes advanced numberleſs ſaints or dead men, to be objects of worſhip, and conſidered ſome of them as guardians, or protectors, of particular countries, and much wealth has been beſtowed on their altars and ſhrines, and alſo given to the prieſts and monks, who have ſtrenuouſly recommended this new worſhip, ſo that a great proportion of the landed property in ſeveral chriſtian countries came into the hands of the church. And the ſpiritual was raiſed above the temporal juriſdiction in all the countries which acknowledged their power.

It is evident, however, that the deviations from the pure goſpel began in the Eaſt, and were chiefly promoted by the Greek emperors, in the *general councils*, all of which were held in the Eaſt, tho' their decrees were adopted, and acted upon, in the Weſt. It was in the ſecond council of Nice, that the worſhip of images was eſtabliſhed, and what follows ſeems to relate to the Greek empire in particular, or it may be reverted

to, as the only remains of the Roman empire, out of which ſprang that of the popes, which had been mentioned as by way of parentheſis, or epiſode.

40. This *time of the end*, may mean the end of the Roman empire, or an approach to what is more emphatically called the *latter days*. Paleſtine being no longer the object of the prophecy, but the eaſtern empire, the *king of the South*, and *of the North*, muſt have reſpect to *that*; and not to Paleſtine; and then the king of the South will be the Saracens. They conquered ſeveral *provinces of the Greek empire, and ſeveral* times *puſhed at*, or endeavoured to take, Conſtantinople itſelf, but in this they did not ſucceed. But the king of the North, or the Turks, who came from the north, and whoſe forces conſiſted chiefly of horſe, and of ſhips, overran all the Roman provinces, and put an end to the empire in the Eaſt.

43. They alſo conquered, and took poſſeſſion of Paleſtine and Egypt, but were never able to ſubdue the Arabs, among whom are the antient Edomites, Moabites, and Ammonites. And Lybia, together with all the Northern parts of Africa, tho' not properly conquered, became ſubſervient to them. The only circumſtance in this prophecy that does not ſeem to correſpond to the fact relates to the *Ethiopians*. But by Ethiopia in the ſcriptures is frequently meant ſome part of Arabia, called the *land of Cush*, and the Turks frequently eſtabliſhed themſelves on the coaſt of Arabia, and had ſettlements on both ſides of the red ſea.

45. As this part of the prophecy is not as yet fulfilled, we cannot pretend to give the interpretation of it;

it; but we are led from it to expect that the deſtruction of the Turkiſh empire will come in part from the Eaſt, or Perſia, and in part from the North, or Ruſſia; that the Turks, on being driven out of Europe, will go back to Aſia, and meet with their principal defeat in Paleſtine.

Ch. XII. 1. This is a pretty clear reference to the reſtoration of the Jews, which has been the ſubject of ſo many prophecies; and if the interpretation of the preceding part of this prophecy be right, it may be expected to take place about the time of the fall of the Turkiſh empire; but according to numerous prophecies, it will be preceded and accompanied with great revolutions and calamities.

3. After this, but at what diſtance is not ſaid, will be the general reſurrection. Here is no diſtinction of a *firſt reſurrection*, as in the Revelation; and therefore the Jews expect the reſurrection will take place immediately on their reſtoration, and ſeem to imagine that they who riſe from the dead will live juſt as they did before, only not ſubject to death. This was evidently the idea of the Phariſees in the time of our Saviour, which led the Saducees to aſk whoſe wife would be a woman that had been married to ſeven brothers.

4. This is an intimation that the prophecies in this book would not be underſtood till the time of their completion, when, in conſequence of much inquiry and inveſtigation, knowledge of every other kind would be increaſed. As this has been remarkably the caſe of late years, it may be conſidered as a ſign of the approach of the great events here predicted.

6.——*And I said.* LXX. Vul.

The perſon clothed in linen, is, no doubt, the ſame with him whoſe majeſtic appearance was deſcribed Ch. x, 5. He ſeems here to have appeared ſtanding on the water, while the two others of inferior note ſtood one on one ſide, and the other on the other of the river.

7. This attitude and oath are ſimilar to thoſe of which an account is given in the Revelation, x. 5. Here the term announced, Ch. vii. 25. for the tyranny of the anti-chriſtian power, ſeems to be declared to be coincident *with the duration of the calamities* of the Jews.

10. Here is another intimation that theſe prophecies will not be underſtood till about the time of their accompliſhment; that in the mean time the ſtate of diſcipline with which men will be exerciſed, will be the means of improving ſome, and of hardening others; producing a kind of infatuation and blindneſs to the calamities that were coming upon them. This we ſee to be the caſe at pr ſent; unbelievers ſhutting *their eyes* to the means of conviction, and giving wholly into worldly purſuits, without any thought about, or deſire of, any life after this.

12. Here we have two other dates, which ſeem to commence from the ſame time with the one thouſand two hundred and ſixty years, as no intimation is given to the contrary; and to carry our views to ſome pleaſing events beyond that date, viz. A. D. 1290 and *1335.* It appears to me to be not improbable that we are already near the firſt of theſe three periods, or the downfal of the papacy and the monarchies of Europe. The

next

next may be the reſtoration of the Jews, their converſion to chriſtianity by the coming of Chriſt in the clouds, and the third, their peaceable ſettlement after the invaſion deſcribed by Zechariah. But theſe are mere conjectures.

13. Daniel muſt at this time have been very old, viz. between ninety and an hundred, but he is promiſed a happy reſurrection when the great events announced to him ſhould take place.

THE

MINOR PROPHETS.

THE writings of theſe *twelve prophets*, being each of them of comparatively ſmall bulk, have always been joined together, as one book; and in the enumeration of the ſacred books by Joſephus, they are no more than one; tho' they have no connection whatever, and relate to very different periods of time; ſome of them being prior, and others poſterior, to any of the larger prophets.

NOTES

NOTES ON THE BOOK OF

HOSEA.

HOSEA was in part cotemporary with Amos and Iſaiah, and his miſſion, like that of Amos, chiefly reſpected the ten tribes, againſt whom he denounces the judgments of God on account of their idolatry and vices.

Ch. 1. 2. Whoever this woman was, whether a common proſtitute, or one who had been an adultreſs, the direction of God to marry her did not make her ſo. Tho' all vices were prohibited by the laws of Moſes, they were too often practiced by the Iſraelites as well as by other people. A ſerious and proper uſe was made of this conduct of the prophet, as a ſign to his countrymen.

4. Jehu deſtroyed the family of Ahab in Jezreel, and by the appointment of God; but as he did it to ſatisfy his own ambition, and as he continued the idolatrous worſhip of Jeroboam, he had the promiſe of the kingdom only to the fourth generation; and Jeroboam II. now reigning was the fourth in ſucceſſion from him. Soon after this an end was put to the kingdom of Iſrael by the Aſſyrians.

5. This may allude to ſome defeat of the Iſraelites in this valley, not mentioned in the hiſtory.

7 The

7. The Jews are to this day wonderfully preſerved, and certainly not by means of *war* in any ſenſe, and notwithſtanding the moſt grievous perſecution and calamities. It was cuſtomary with the Jews to give names to their children, expreſſive of any remarkable circumſtance attending their birth, in order that the name might ſerve as a record of the event. A ſimilar uſe was made of the names of this prophet's children.

10. Notwithſtanding theſe awful predictions concerning God's caſting off his people, he would not do it finally. His antient promiſe to Abraham, Iſaac, and Jacob, would in due time be fulfilled, and in their largeſt ſenſe.

11. This is the firſt intimation of the future reunion of the two kingdoms. The ſame circumſtance is mentioned by other prophets. In the expreſſion *Great ſhall be the day of Jezreel*, there is an alluſion to the meaning of that word which ſignifies *the armies of God*, the divine power being wonderfully diſplayed in that great event.

Ch. II. 1 Here is a play upon the names of the prophet's children, which is uſual in the ſcriptures. The exhortation is that the friends of true religion ſhould plead with their brethren, that they would conduct themſelves in ſuch a manner as to be intitled to theſe appellations of *My people*, and *Having obtained mercy*.

2. The compariſon of a revolt from the worſhip of the true God, to the conduct of a woman who forſakes her lawful huſband, is common in the ſcriptures. Hence

idolatry

idolatry is frequently denominated *adultery*, God being conſidered as the huſband, and the people as the wife.

5. It was the univerſal opinion of the heathen world that all the temporal bleſſings which accrued to them in the common courſe of things, came from the good will of their gods, and that temporal calamity would be the certain conſequence of a neglect of their worſhip. This appeared on the promulgation of chriſtianity, many perſons dreading a change in the religion of the empire, leſt it ſhould draw after it a change in its fortune, from proſperity to adverſity.

6. *I will hedge up her way.* LXX. N.

9——*That ſhe may not cover her nakedness.* LXX.

14. In the proſecution of this fine allegory, the future reformation and proſperous ſtate of the Iſraelites are clearly ſignified.

15. This was a very fertile valley to the North of Jericho, not far from Gilgal, and the reſtoration of it was en earneſt of future bleſſings. *Newcome.*

16. The word *Baal*, tho' ſignifying no more than *Lord*, or *Maſter*, and therefore might be applied to a huſband, was not to be uſed any more, becauſe it had been appropriated to idolatry. It was the name of the ſun as worſhipped by various nations.

20——*That I am the Lord.* MSS.

This clearly refers to a ſtate of permanent peace and proſperity, which has not yet taken place.

22. When the inhabitants of this country ſhall be in want of thoſe productions, they ſhall apply to the earth from which they ſpring; the earth ſhall, as it were

were, call to the heavens, whence comes the rain without which they cannot grow; and the heavens to God, who alone has the power, by means of theſe channels, to beſtow them.

23. Here again is an alluſion to the names of the prophets children above mentioned, which would tend to impreſs thoſe important predictions on the minds of all who were acquainted with them.

Ch. III. 1. Here is another ſymbolical action enjoined the prophet.

2. In contracts for temporary wives in the Eaſt, there is always the formality of a meaſure of corn mentioned, beſides the ſtipulated ſum of money. Harmer. ii, 513.

4. As teraphim were only uſed in idolatrous worſhip, it is probable that there is ſome miſtake in the Hebrew copy of this paſſage, eſpecially as the Seventy has *illumination*, by which they uſually tranſlate *Urim and Thummim* in this place. In ſome MSS. and antient verſions it is *without a ſacrifice and without an altar*. The meaning is, that the Iſraelites would have no prince of their own nation, and would alſo be deprived of the ordinances of their religion. And this prophecy has been literally fulfilled. The whole of the Iſraelitiſh nation are at this day in thoſe circumſtances, and the ten tribes without the practice or knowledge of their antient religion, which is agreable to the prediction of Moſes. Deut. xxviii. 64. *The Lord thy God ſhall ſcatter thee among all people, from one end of the earth even to the other, and then ſhalt thou ſerve other gods, whom*

whom neither thou nor thy fathers have known, even wood and stone.

5. This time, there is reaſon to hope, is now approaching, when the Jews will revert to their antient form of government, and their antient divine religion; but they muſt firſt be reſtored to their own country.

Ch. IV. 2. That is, murders were frequent, or quickly followed by one another.

4. The ſin of my people inſtructed by the prophets, is as provoking to me as that of the prieſts.

5. *That is Samaria, the metropolis of the country*, but the meaning of this paſſage is very uncertain. The antient verſions differ much in their interpretations.

12. By *staff* is meant *divination by rods*, which was much practiſed by the heathens. It was generally done by holding it upright, and being determined to go the way that it fell.

13. Promiſcuous commerce was encouraged in ſeveral acts of heathen worſhip.

15. By *Bethaven*, which ſignifies the *house of vanity*, we are to underſtand Bethel, becauſe it was a place of idolatrous worſhip.

——i. e. while ye worſhip idols, do not ſwear by the name of the true God.

18. That is, he is not to be reclaimed, he goes to partake of the feaſts in the temples of idols.

With a little alteration it will be, his *princes are drunken.* This is favoured by the Chaldee.

Ch. V. 1. As Tabor was a mountain in Galilee, Mizpah was probably one in Gilead, both uſed for the purpoſe of idolatrous worſhip. As hunters and fowlers frequented

frequented ſuch places, the metaphor taken from the nets they made uſe of in them is peculiarly expreſſive. As birds were drawn into ſnares in thoſe places, ſo in them were perſons inticed into idolatry.

2. This may be rendered, *and a net ſpread upon Tabor, which the hunters have laid deep for ſlaughter.* This is favoured by the LXX, and the Arabic.

7. *Now ſhall the locusts devour their portions.* LXX. N.

The image of adultery to denote idolatry is ſtill kept up. The children they had by another huſband were alienated from Jehovah. They were of another and ſtrange family.

8. All thoſe places were in the tribe of Benjamin, which was ſituated betwen the two kingdoms.

11—*becauſe he willingly walked after vanity.* LXX. and N.

Vanity is a term frequently uſed to ſignify *idolatry*; all the heathen gods being either wholly impotent, or mere names. If the objects of worſhip were the ſun, the moon, or any of the parts of nature, they were unable to aſſiſt men; and if they were the ſouls of dead men, they had no exiſtence at all.

13. When the kings of Iſrael and Judah found themſelves too weak to oppoſe their enemies, they applied for aſſiſtance to the Aſſyrians. See 2 Kings xv, 15. xvi, 7. 2 Chron. xxviii, 16, &c. and the kings of Aſſyria might in general be called *Jarib*, or a perſon to take the part of another, and plead for him. Or there might have been a king of Aſſyria of that name.

13 Inſtead

13. Inſtead of *Jarib*, with a little alteration it will be the *great king*, a title perhaps aſſumed by the kings of Aſſyria.

14. Like a lion who departs leiſurely after tearing his prey, none daring to purſue him.

Ch. VI. 1. This ſeems to have been a proverbial way of deſcribing an event that would ſoon take place. It has been ſuppoſed by many chriſtians that this paſſage contains a prediction of the reſurrection of Chriſt on the third day; and it is poſſible that Paul may have alluded to it when he ſaid 1 Cor. xv. 3. *That Chriſt roſe again the third day according to the ſcriptures.* For it is not eaſy to pitch upon any paſſage in the ſcriptures that foretells the riſing of Chriſt on the third day, and many of the applications of the ſcriptures to circumſtances in the life of Chriſt very much reſemble this.

3. His return into favour is as certain as the riſing of the ſun in the morning.

5.—*My judgements*, A. V. N.

I have ſent my prophets to denounce my judgments, and admonitions, to inſtruct you.

6. Here, and on many other occaſions, we ſee the ſubſerviency of the ritual to the moral part of religion. It does not mean that God did not require ſacrifice; for he certainly did ſo; but he preferred moral virtue to it. The knowledge of God implies obedience to his will, as God's knowing men implies his favourable notice of them, and his love to them, on that account.

8. *Gilead*

8. *Gilead is a city of them that work iniquity. She lieth in wait for blood.*

9. This is a very difficult paſſage. Shechem was a city of refuge in Ephraim. Grotius thinks that there has been a transpoſition in this place, and that the prophet meant to ſay, that as robbers laid wait for men in their way to Shechem, the prieſts laid their ſchemes to commit wickedneſs. Shechem might have been a place peculiarly infeſted by robbers.

With a little alteration this may be rendered, *As troops of robbers laying in wait for a man, so the compapany of priests murder in the very roads, and rise early to accomplish their proposed wickedness.*

11.——*for himself.* MSS. LXX.

That is, a time for being cut off. The vintage as well as the harveſt is often uſed figuratively to denote the ſame thing, as in Joel iii, 13. *Put in the sickle for the harvest is ripe. Come get you down, for the press is full, the vats overflow, for their wickedness is great.* The ſame images occur in the book of Revelation. Ch. xiv 15 &c.

Ch. VII. 1. They who abuſed their proſperity, and inſtead of being grateful to God for it, became more abandoned.

3. They paid their court to theſe idolatrous princes by joining in their worſhip.

4. The idea intended to be conveyed by this metaphor is uncertain. It may be, they are as hot as an oven when it is ſufficiently heated for the bakers purpoſe; and by being *hot* may be meant being inflamed with

with paſſion, more eſpecially with luſt, the compariſon of idolatry to adultery being ſtill kept up.

5. This may be an alluſion to ſome particular act of which we have now no knowledge.

6.—*All night Ephraim ſleepeth. In the morning he burneth as a flaming fire.*

They paſſed the night in ſloth, and awaked with violent and irregular paſſions.

7. Four kings of Iſrael were put to death in the life of this prophet.

8. *Not being turned it would be burned, and caſt away, as not fit to be eaten.*

9. He does not perceive the approach of his latter end.

12. When they are led by their counſellors to apply to foreigners for aſſiſtance.

With a little alteration, favoured by the LXX, it will be, *I will chaſten them according to the report of their iniquity.* So the cry of Sodom was ſaid to come up to God, and he puniſhed the inhabitants according to it.

14. Notwithſtanding the famine which he brought upon them, they did not apply to him for relief.

15. I have viſited them both with judgments and with mercies, but to no purpoſe.

16. The LXX and Syriac have *They turned away for* or to *that which was not*, meaning to the worſhip of idols.

A power that doth not anſwer the purpoſe of him that makes uſe of it.

The

The rage of their tongues alludes to their impiety. When they were threatened by the Aſſyrians, they applied to Egypt, the great rival power of the Aſſyrians and Chaldeans. The kings of Judah did ſo and it was natural for the kings of Iſrael to do the ſame, tho' we have no account of it, but in ſuch alluſions as theſe in the prophetical writings.

Ch. VIII. 4. Zimri and Omri the father of Ahab became kings by rebellion, and not by divine appointment, as the firſt Jeroboam, and afterwards Jehu. Shallum, Menahem, and Pekah alſo came to the throne by means of treaſon; but this was after the reign of Jeroboam II. in which Hoſea prophecied.

5. *Againſt thee.* MSS. *Remove far from thy calf, O Samaria. How long will they not endure in mercy in Iſrael.* A. V. N.

9. To be an adultreſs, and receive a price for their proſtitution, was infamous, but not ſo much ſo as to hire lovers.

10. *Tho' they were delivered among the nations.* MSS. LXX. *they ſhall ſoon be pained by bearing the burden of the king and the princes.* A. V. N.

Adopting the religions of the neighbouring nations.——They will ſuffer by the kings of Aſſyria, whoſe friendſhip they have courted, and by means of the princes whom they have ſet over themſelves.

13. They partook of the ſacrifices, which, when they were made in a regular manner, was not in all caſes unlawful.

Many of the Iſraelites fled into Egypt when their country was ſeized by the Aſſyrians. Or *going into*

Egypt may have been a proverbial expreſſion to denote ſervitude in general.

Ch. IX. 1. They offered the firſt fruits of their corn and of wine to ſtrange gods.

2.——*Shall not fail in them.* MSS.

3. See Ch. vii, 16. and viii, 13.

4. This alludes to the entertainments that were uſually provided at funerals.

By eating in a houſe where there was a dead body, perſons contracted pollution. See Num xix, 14.

5. In their captivity they would have no opportunity of celebrating *their proper feſtivals.*

6—*The pleaſant places for their ſouls.* MSS.

7. Their falſe prophets are here intended.

8. This means the true prophets, who warned them of their approaching calamity, by which they were caught as in a ſnare.

9. They were the men of Gibeah, who by abuſing the Levite's concubine brought on that war, in which the tribe of Benjamin was almoſt exterminated.

10. With a little alteration from ſome MSS. *it will* be, *and they became as much abhorred* (by God) *as they had been beloved.*

Grapes found in a *deſert* muſt be particularly acceptable. As ſuch, the Divine Being received them into his favour. Shaw ſays, that in Barbary after mild winters, ſome of the more forward trees will ſometimes produce a few ripe figs, ſix weeks or more before the uſual time.

——Their worſhipping Baal Peor was in the time of Moſes. The rites of this worſhip are ſaid to have been of the moſt abominable kind. 11. The

11. The people ſhall be almoſt exterminated.

15. The LXX, has, *O houſe of Iſrael.*

Gilgal, as well as Dan and Bethel, were infamous for idolatrous worſhip.

Ch. X. 3. There was anarchy in Iſrael for eleven years after the death of Jeroboam II. and it is propable that Hoſea might be alive, and prophecy in that interval, tho' in the introduction of this book, it is only ſaid that he prophecied in the reign of Jeroboam.

4. The word tranſlated *hemlock* means ſome noxious weed which grew ſpontaneouſly.

5. *Bethaven* was a term of reproach for *Bethel*, where was one of the calves of Jeroboam.

6. This is the ſecond time that the name of king *Jareb* occurs, meaning perhaps that king of Aſſyria to whom they then applied for aſſiſtance, and who afterwards oppreſſed them, whether it was his proper name, or not.

8. *Aven* is the ſame as *Bethaven.*

9. See Ch. ix, 9.

10. The *two iniquities* mean the worſhip of the calves at Dan and Bethel.

11. They would be reduced to a ſtate of ſervitude.

14. This was the remarkable defeat of the Midianites by Gideon, when there fell an hundred and twenty thouſand men by the hands of three hundred. Jud. viii, 10.

Ch. XI. 2. *When I called them they departed from me*, favoured by the LXX and Syriac.

——*They went before them.* MSS.

4. The alluſion Biſhop Newcome ſays is probably to the cuſtom of raiſing the yoke forwards, in order to cool the neck of the labouring ox.

7. The ſame alluſion as in v. 4.

With a little alteration, partly favoured by the LXX, it will be, *God will not raiſe them up*, or ſave them, *becauſe they call upon him together*, i. e. he will not ſave them on account of their prayers and ſacrifices, becauſe their hearts are hypocritical.

8. The kings of Admah and of Zeboim, were joined with the kings of Sodom and Gomorrha in the war with Chederlaomer, Gen. xiv, 8; and they were probably deſtroyed at the ſame time with thoſe cities.

9. This is a very obſcure paſſage. There is probably ſome miſtake in the Hebrew copy. Biſhop Newcome conjectures it ſhould be a word which ſignifies *burning* or *conſuming*, and that the meaning is he did not deſtroy all before him.

Perhaps the Divine Being is here oppoſed to the idols of the heathens, which were carried in proceſſion from place to place, whereas God had a fixed habitation in his temple.

[10. This is a prophecy of the return of the ten tribes, as well as of that of Judah.

12——*But hereafter they ſhall come down a people of God even a faithful people of ſaints.* A. V. N.

Ch. XII. 1. While they were tributary to Aſſyria they engaged the aſſiſtance of Egypt, to enable them to ſhake off their yoke. This, at leaſt, was the caſe with Hoſhea afterwards. 2 Kings, xvii, 4.

4——*He found us.* MSS.

By

5. By this name he revealed himſelf to Moſes in the buſh. Exod. iii, 15.

9——*As in the days of old.* MSS. N.

11. Their altars were very numerous.

14——Will puniſh him for the reproach which he had caſt upon God.

Ch. XIII. 1. It may perhaps be rendered, *When Ephraim feared*, or obſerved, *the commandment, he was exalted in Iſrael.*

To *ſpeak with trembling*, means the fear of God, and humility of mind, which is often uſed as ſynonymous to piety and virtue in general; as pride is put for impiety and wickedneſs in general.

2. It was ſometimes the cuſtom of idolaters to kiſs their images. Adoration was proſtration and kiſſing the hand.

In the LXX there is a remarkable addition to this verſe, viz. *But I am Jehovah thy God, who ſtretched out the heavens, and created the earth. My hands have made all the hoſt of the heavens. And I ſhewed them not unto thee that thou ſhouldeſt walk after them, and I brought thee up out of the land of Egypt*, &c. This has probably been dropped out of the Hebrew.

7. The *panther*, and not the *leopard*, is thought to be the animal here meant——*In the way to Aſſyria:* MSS. LXX.

11. The deſire of a king was an offence againſt God, tho' he gratified them with the appointment of Saul; and he was about to put an end to their government, and to give them into the power of their enemies.

13. This is by a figure of ſpeech imputing underſtanding to a child in the birth; and the pains of childbearing are frequently uſed as an emblem of pain and diſtreſs in general, which no child, if he had ſenſe and power, would prolong, but rather ſhorten if he could.

14. This is a prophecy of the reſtoration of the Iſraelites, as if by a reſurrection from the dead, to which the apoſtle Paul applies this paſſage, Cor. xv. 54.

Ch. XIV.—*Pardon iniquity—let us receive good that we may render the fruit of our lips.* A. V. N.

3. *The kings of Iſrael were forbidden to multiply* horſes.

4. Here is a prophecy of the reſtoration of Iſrael, and alſo of their future reformation and obedience.

7. Roque the traveller, ſpeaking of ſome wine with which he was preſented on Mount Lebanon, ſays, "It "will be difficult to find any more excellent."

8. An intimation to the Iſraelites that their proſperity came from God, and not from themſelves.

9. Theſe obſervations are thoſe of the prophet, and a proper cloſe to his book.

NOTES ON THE BOOK OF

JOEL

JOEL probably lived in the reign of Manaſſeh. His prophecies relate wholly to the kingdom of Judah.

Ch. I. This firſt chapter contains an account of a great drought, a devaſtation by locuſts, and conſequent famine; but it ſeems to be made uſe of as an emblem of great future calamity, on which the prophet enlarges afterwards.

5. The injury done to vines by locuſts is ſaid to affect the wine that is made from them for ſome years. Harmer, Vol. I, p. 388.

13——*Gird yourſelves in ſackcloth.* MSS. Syr.

Ch. II. We have here, as it appears to me, not a prediction concerning an army of locuſts, as ſome think, but of the great calamities that were to befal the Jews before their final reſtoration. As theſe calamities were to ariſe from their being conquered by foreign and powerful nations, thoſe armies are deſcribed as invincible, numerous as locuſts, and darkening the air like them.

11. This is called the army of God, becauſe appointed by him to execute his judgments. This being

called *the great day of Jehovah*, muſt refer to ſomething much more conſiderable than any devaſtation by locuſts.

12 The people are invited to prayer and ſupplication, as the means of averting, or mitigating, the judgments that were impending over them.

17. In the Eaſt corn is generally hoarded in pits.

18. If the people truly repent, and turn to God, he will return to them, and bleſs them as in former times.

20. This diſtinction of the armies that would invade *Paleſtine, which are always repreſented as coming* from the North, is ſo ſimilar to that which is more fully deſcribed by Zechariah, that it muſt relate to the ſame event.

21. Tho' the enemy has done great things, God can do great things alſo.

23——*Even the former rain and the latter rain as aforetime.* LXX & N. The former rain fell after autumn, and the latter rain about the time of harveſt, or towards the end of April. See *Harmer*, Vol. I, p. 34—40.

28. This revival of the ſpirit of prophecy, in the extenſive manner that is here *deſcribed*, ſeems to relate to a period that is not yet come, becauſe it appears from the next chapter to accompany the reſtoration of the Jews, and their peaceable and final ſettlement in their own country. The apoſtle Peter ſuppoſes it to be that which was vouchſafed at the promulgation of the goſpel.

30. This ſeems to be a figurative deſcription of the great

great revolution, attended with much bloodſhed, that is to precede the reſtoration of the Jews; ſuch as is perhaps now taking place in Europe.

32. As this deliverance was to be in Zion, and in Jeruſalem, it cannot refer to the ſafety of the chriſtians at the conqueſt of Judea by the Romans; becauſe their ſalvation, or ſafety, was *out* of the country, not *in* it.

Ch. III. 1. From this it is evident that the prophecy in the preceding chapter relates to the time of the reſtoration of the Jews, when heavy judgments will be inflicted on all nations that have oppreſſed them. And it is clearly intimated in this and other prophecies, that ſome open oppoſition will be made to their return, tho' it will be finally fatal to the oppoſers.

2. The ſcene of this future victory is here denominated by the name of the valley in which Jehoſaphat defeated the Moabites, Ammonites, and Edomites, a divine interpoſition being ſignally manifeſt on both occaſions.

4. The inhabitants of theſe countries were often at enmity with the Iſraelites, and did them ill offices, which would now be requited.

13. This alluſion to a harveſt and a vintage is repeated in the Revelation, and is frequently uſed in the ſcriptures, to denote ripeneſs for puniſhment.

17. This cannot refer to the return from Babylon; for this was previous to the great diſperſion of the nation.

18. That a new river will riſe in Jeruſalem, and take

take its courſe towards the Red ſea, is announced both by Ezekiel and Zechariah. According to the latter, another river, or rather a branch of this will run into the Mediterranean ſea. Ezek. xlvii, 2, &c. Zach. xiv, 8.

NOTES ON THE BOOK OF

AMOS.

AMOS was of Tekoa, which was in Judah, tho' his prophecies reſpect other nations more than that, eſpecially the kingdom of Iſrael, the deſolation of which he was the firſt to announce. But the puniſhment of all the neighbouring nations is threatened. At the ſame time he foretells the future reſtoration of the Iſraelites more diſtinctly than any prophet before Iſaiah, with whom he was in part contemporary, tho' on the whole he was prior to him. For tho' it is ſaid that he prophecied in the days of Uzziah king of Judah, which Iſaiah alſo did, it is not ſaid that he lived in any of the ſucceeding reigns, in which Iſaiah chiefly prophecied.

Ch. I. 1. No mention is made of this earthquake in the book of Kings, or Chronicles; but it is referred to by Zechariah, as a very alarming event. For it is ſaid

Ch.

Ch. xiv, 5. *Ye shall flee as ye fled before the earthquake in the days of Uzziah king of Judah.* It is also thought by some to be alluded to in Is. v, 25, and when he propheciod it was a recent event.

2. Carmel was a remarkable pleasant and fruitful mountain. Mention is made in Isaiah xxxv. 2, of the *glory of Carmel and Sharon.*

3. There is something striking in the style in which these judgments are announced, *for three and for four*, when the latter number, and perhaps a greater number, was intended. We find the same phraseology in the book of Proverbs, xxx, 18. *There are three things which are too wonderful for me, yea four which I know not* v. 21, *For three things the earth is disquieted, and for four which it cannot bear*, and v. 29. *There be three things which go well, and four that are comely in going.*

The crime for which the Syrians of Damascus are here said to be punished, was their cruelty in the reign of Hazael 2 Kings, x, 32. *In those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel, from Jordan Eastward, all the land of Gilead, the Gadites, Reubenites, and Manassites, from Aroer which is by the river Arnon, even Gilead and Bashan.* This had been announced to Hazael before he was king by the prophet Elisha, when this prophet wept in the presence of Hazael, and was asked the reason of it, he said 2 Kings viii, 12. *Because I know the evil that thou wilt do to the children of Israel. Their strong holds wilt thou set on fire, and their young men*

men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

4. Benhadad was the Son and ſucceſſor of Hazael,

5. The *bar* means the gates of a city, which were faſtened by a bar. The valley of *On* was another name for that in which Damaſcus ſtood. *Beth Eden*, or the houſe of pleaſure, was another name for that delightful ſpot. Theſe judgments were executed by Nebuchadnezzar king of Babylon, as were thoſe of other nations mentioned afterwards. The fulfilment of this propbecy *is related 2 Kings xvi, 9.*

6. Here judgments are denounced againſt all the cities of the Philiſtines for their cruel treatment of the Iſraelites, but the particular event here refered to is uncertain. It may have happened at the time mentioned 2 Chron. xxi, 16. where we read, that *the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines; and of the Arabians, that were near the Ethiopians; and they came up into Judah and brake into it, and carried away all the ſubſtance that was found in the kings houſe, and his ſons alſo, and his wives; ſo that there was never a ſon left, ſave Jehoahaz the youngeſt of his ſons.*

9. There was a league between the king of Tyre and Solomon, but hiſtory throws no light on the particulars here alluded to, of their delivering any captives of the Iſraelites to the Edomites.

11. The Edomites were frequently at war with the Iſraelites; but we do not find in the hiſtorical books, any account of the particular facts here alluded to, or thoſe related of the Ammonites afterwards. It is obvious to remark, that had the books of the Old Teſtament

Teſtament been forgeries, care would, no doubt, have been taken that every prophecy ſhould have an event correſponding to it. An inventor would not have left his work ſo apparently imperfect.

Ch. II. 1. This relates to ſome act of ſavage inſult of which we have no account in the hiſtory. The walls of the city of Philadelphia it is ſaid were cemented with mortar made of the bones of thoſe who were beſeiged in it, by a prince who took it by ſtorm, an inſtance of barbarity like that which is here mentioned.

3. This judgment was executed by Nebuchadnezzar.

4. Having denounced judgments againſt the neighbouring nations, the prophet comes to his own country; and in the firſt place prophecies againſt Judah, announcing the judgments which were executed, tho' not till a long time afterwards, by Nebuchadnezzar.

6. In the laſt place he enlarges on the judgments of God againſt the kingdom of Iſrael, which is the principal ſubject of his prophecy. Idolatry is not here particularly mentioned, tho' it is alluded to, in ſaying v. 8. that *they drank wine in the houſes of their gods.* Theſe judgments were executed by the Aſſyrians a century before thoſe inflicted by the Chaldeans on the tribe of Judah.

7. *They bruiſe the head of the poor in the duſt of the earth.* LXX, &c.

13. *Therefore behold I will preſs your place as a loaded corn wain preſſes its ſheaves,* alluding to a method of threſhing uſed in the Eaſt.

Ch. III. 3. i. e. Can I your God, and you appear as friends, when there is no good underſtanding between us.

4. As the lion roars only when his prey is in view, or when he ſeizes it, ſo the voice of God againſt any people is not heard till their deſtruction is near.

9. Let the enemies of the Iſraelites be witneſſes of the judgments of God againſt them.

12. Only a few ſhall eſcape either in Samaria or in Damaſcus, which was then in league with Iſrael. Mr. Harmer finds here an alluſion to the corner of a room being the moſt honourable place in it, according to the Oriental cuſtoms; and ſuppoſes the word *Damascus* in this place to mean not the city, but ſome elegant manufacture for which it was famous, and that the meaning of the paſſage is that ſome of the moſt opulent perſons, or perhaps thoſe who lived in retired places would eſcape.

14. This was accompliſhed by Joſiah, who overturned the altar at Bethel, and burned upon it the bones of thoſe who had worſhipped there.

15. Ahab had built himſelf a houſe of ivory, 1 Kings xxii, 39, thatis, cieled with ivory. In hot countries it is common to have houſes in the neighbouring fields as well as in the city, thoſe being incommodious in hot weather.

Ch. IV. 1. The kine of Baſhan were large and fat, and to them the rich and luxurious are compared.

3. They would be caught by the enemy as in a net, tho' ſome would eſcape as at the maſhes, or openings, that were in it.

4 Gilgal

4. Gilgal was noted for idolatrous worſhip, as well as Bethel, as appears from Hos. iv. 15. ix, 15. and xii, 11.

5. Leaven was forbidden to be uſed in the ſacrifices of the Iſraelites. But the Chaldee paraphraſe reads a thank offering from violence, and the Hebrew words for *leaven* and *violence* very much reſemble one another.

10. Peſtilential diſeaſes were common in Egypt after the ſubſiding of the Nile, as they are at this day.

12. *Thus will I do*, is a common form of imprecation, implying more than is expreſſed. Secker in Newcome.

13. This is a ſolemn warning of greater impending calamities, ſince leſſer ones had failed to produce the deſired effect, in bringing them to repentance.

Ch. V. 1. This was a kind of ſong, like that of Moſes, or the Lamentation of Jeremiah.

5. It appears from Chr. viii, 14, that Beerſheba was a place of idolatrous worſhip, as well as Dan and Bethel.

6—— *To quench it in Israel.* LXX. MSS.

14. i. e. As the falſe prophets have ſaid.

16. i. e. in ſinging mournful ſongs. This was done by women, who got a living by it, eſpecially by attending at funerals.

18. i. e. who derided the prophecies, which many perſons in thoſe days did, as appears from Ez. xii, 22, where we read, *What is that proverb which ye have in the land of Israel; saying the days are prolonged, and every*

every vision faileth; and in Jer. xvii, 15, *Behold they say unto me, Where is the word of the Lord, Let it come now.*

26. Tho' the worſhip of the tabernacle was, no doubt, kept up, according to the Moſaic ritual in the wilderneſs, many of the people would probably continue in a private manner the ſuperſtitious and idolatrous practices to which they had been accuſtomed in Egypt, and retain the ſymbols of that religion. The tabernacle of Molock muſt have been ſuch an image, or ſhrine, or ſmall tent, to keep it in, as could be carried without much *obſervation, as Rachel carried her father's* teraphim. The figure of a ſtar was perhaps an emblem of ſome celeſtial deity. For proper images in the human form were not uſed in very early times, nor is there any alluſion to them in the books of Moſes.

Molock was the ſun as worſhipped by the Moabites and Ammonites, the word ſignifying *king*, or ſuperior. *Chiun* is ſuppoſed to have been the planet ſaturn. In the Seventy it is *Raiphan*, and in Acts xii, 42 *Rephan*, which might have been occaſioned either by miſtaking one letter for another ſomething reſembling it in the Hebrew language, or by uſing the Egyptian name of the planet, which is ſaid to be *Rephan*, inſtead of the Hebrew one.

It appears from the Egyptian alphabet publiſhed by Kircher that Remphan was the name of Saturn, ſo that the LXX might chuſe that term in preference to the Hebrew Chiun, as more intelligible in Egypt. Abeneza ſays that Chiun ſignified Saturn among the Perſians as well as the Hebrews. Remphan, according to Diodorus

Diodorus Siculus, was the name of one of the antient kings of Egypt, and his ſoul might be ſuppoſed to have been tranſlated to that planet. *Spencer*, p. 669.

If the reading of the LXX, followed by the New Teſtament, be genuine, the meaning will probably be that this deity was the moon. *Rhe* in the Iriſh language, which was Phenician, ſignifies the moon. The Hebrew reſembles it, and ſo does the Greek name of Juno (ηρη) who was the moon.

27. This is the firſt threatning of a captivity to the ten tribes. Many of the people had probably been carried by Hazael to Damaſcus; but now they were threatened to be carried to a much greater diſtance, as they actually were by the Aſſyrians. It was perhaps to this prophecy that Iſaiah refers Ch. vii, 8, *Within three score and five years ſhall Ephraim be broken, that it be not a people.* This was declared about twenty years before this event, tho' there was then no appearance, or ſuſpicion of any ſuch thing. But this prophecy of Amos might have been delivered ſixty five years before it, which will be towards the end of the reign of Jeroboam II, in which Amos propheciɛd.

Ch. VI. 1. The meaning of this paſſage is very uncertain; but it may refer to the idolatrous Hebrews chuſing to give their children ſuch names as were moſt reſpected in the neighbouring idolatrous nations, viz. Syrian, or Aſſyrian names.

According to one MSS. the meaning may be, *Reckon up by name the chief of the nations, and go to them, ye houſe of Iſrael,*

2. Theſe cities had been lately conquered, notwithſtanding their addictedneſs to idolatrous worſhip, and conſequently their being under the protection of the objects of that worſhip. *Calne*, a city in the region of Babylon, had been lately conquered by the Aſſyrians. Hamath was a city on the Orontes in Syria, and had been conquered by Jeroboam, 2 Kings, xiv, 25, and alſo by the Aſſyrians, Ib. xix, 13. Gath was taken by Uzziah. 2 Chron. xxvi, 6.

3. They called for it by way of deriſion, believing that it would never come.

6. *They lived luxuriouſly, without any feeling for* the public calamity.

10. This is a deſcription of great calamity by a plague, when the funeral rites were performed by the neareſt relations, accompanied with impenitence and deſpair, never thinking of God or his judgments.

When the Jews celebrate a funeral in Barbary, they commonly ſing the forty ninth pſalm, and frequently repeat other portions of ſcripture, in which the name of God is mentioned.

12. They acted as abſurdly as aſſes, which had then no ſhoes, attempting to run on a rock, or to plow it. They perverted judgment, and made courts of juſtice bitter and diſtreſſing to men.

14. Hemath was near the northern part of the tribe of Naphtali. The river of the deſert was a ſmall river in the Southern limit of the tribe of Simeon.

Ch. VII. 1. We are here preſented with a ſeries of viſionary repreſentations, to ſhew the great deſtruction that

that would be made of the people of Iſrael, and that mercy would be ſhewn to a few.

4. According to the LXX it is, *eat up the portion of Jehovah*, i. e. the land of Iſrael. Deut. xxxii, 9.

7. Divine judgments are ſometimes denoted by a *meaſuring line* and *a plumb line*; intimating that a country was meaſured out for deſtruction, the ſame inſtruments being uſed in building or taking down buildings. The emblem implied farther that the judgment would be regulated by the rule of juſtice.

8. That is, I will not repeat the judgment, but pour out all my indignation at once. This was the caſe with the ten tribes, but not with the kingdom of Judah. The Jews were carried into captivity to Babylon, but they returned in part before their final diſperſion.

17. The behaviour of theſe falſe prophets to Amos, was ſimilar to that of others to Jeremiah in a later period. They endeavoured to diſſuade him from diſcharging his duty, and the divine judgments fell upon themſelves in the firſt place.

Ch. VIII. 5. By making the meaſure ſmall, and the weight large, according as they bought or ſold, they defrauded thoſe with whom they dealt.

6 They reduced the poor to a ſtate of ſervitude for a ſmall price, nnd ſold what was of little value.

8 The land would riſe and fall in the earthquake, as the river of Egypt roſe and fell.

9. A ſtate of proſperity ſhall be changed into a ſtate of adverſity.

12. The ten tribes have been wholly without prophets, and the greater part of them without any of their

ſacred books, from the time of their captivity; and the Jews had no prophets from the time of Malachi to that of John the Baptiſt.

14 The calves of Jeroboam were ſet up at Dan and Bethel; but Beerſheba of Judah was alſo a place of idolatrous worſhip.

Ch. IX. 6 This is an alluſion to the houſes in the Eaſt where the moſt habitable and ornamented part of the houſe is the upper ſtory, the lower being uſed for ſtore rooms, and other inferior uſes.

7. Calmet has made it very probable that *Caphtor* was *Crete. Some of the Syrians were ſettled in Kir*, perhaps the city of the Medes mentioned Is. xxii, 6. As God had brought the Iſraelites from Egypt, ſo he had from time to time removed other nations, and he had the ſame power ſtill.

9 This is a promiſe that the moſt valuable of the Iſraelites would be preſerved in that great diſperſion, in which the worthleſs would periſh.

11. This is the firſt diſtinct prophecy of the return of the Jews from their great diſperſion, and of their flouriſhing ſtate, and their undiſturbed enjoyment of their country afterwards. For Amos was prior to Iſaiah who wrote more largely on the ſubject. That this prophecy looks much farther than the return from the Babyloniſh captivity, is evident from its being ſaid that they ſhould *be no more rooted out of their land*, whereas their diſperſion by the Romans was far more complete and diſaſtrous than that by the Chaldeans, or by any other enemies in former times.

12 *That*

12. *That the residue of men may seek Jehovah, and all the heathens who are called by my name.* LXX, &c. N.

13. *They shall melt*, i. e. overflow or run down with plenty, as in Joel iii, 18, *The mountains shall drop new wine, and the hills shall flow with milk.*

NOTES ON THE BOOK OF

OBADIAH.

OBADIAH prophecied after the taking of Jeruſalem by Nebuchadnezzar, while the Edomites, and other neighbouring nations, were exulting over the calamities of Judah, to which they had greatly contributed. For this they are threatened with an exemplary puniſhment.

1. God is repreſented as ſending ambaſſadors to the different nations, to engage them in a confederacy againſt Edom.

2. The tract occupied by the Edomites was of no great extent, and altogether mountainous.

3: *Hath lifted thee up.* MSS. LXX.

The ſituation of this city among the mountains, gave them a confidence in their ſecurity, which they would find to be ill founded.

5. The very ſame compariſon is made uſe of by Jeremiah Ch. XLIX. 9 on the ſame occaſion. Robbers would

would have left ſomething, but of the Edomites nothing would be left.

7. Their confederates went with them to the borders of their country, and then deſerted them, and joined the enemy.

10. The Edomites, as well as the other neighbouring nations, promoted the diſtreſs of Judah in the invaſion of Nebuchadnezzar; and for this they are threatened with greater calamity themſelves.

13——*Rejoiced in their affliction.* MSS. Syr.

16. *All theſe nations were ſubdued by the* Chaldeans.

17. A happy return is promiſed to the Iſraelites, but none to any of theſe people. On the contrary, when the Iſraelites ſhould return, they would occupy the countries which theſe their enemies had poſſeſſed.

20. Sepharad was probably a place in Idumea.

21. This was fulfilled when Hyrcanus conquered the Edomites, and united their country to Judea. But the proper and complete fulfilment of this prophecy will be at the reſtoration of the Jews, when they will poſſeſs the country of Idumea, as well as that of the Moabites, Ammonites, and Philiſtines.

NOTES ON THE BOOK OF

JONAH.

JONAH muſt have been a prophet of great conſideration in his time, which was that of Jeroboam II. king of Iſrael; and he delivered other predictions beſides that which is the ſubject of this book. For we read, 2, Kings xiv, 25. *Jeroboam reſtored the coaſt of Iſrael, from the entering of Hamath to the ſea of the plain, according to the word of the Lord God of Iſrael by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, who was of Gath Hepher*, which is a city in Galilee. In point of time Jonah was the firſt of all the prophets after Moſes who committed their predictions to writing. It is only ſuppoſed that Samuel wrote part of the hiſtorical book which bears his name, and Elijah and Eliſha, tho' great prophets, wrote nothing.

This book is chiefly hiſtorical, and the prediction it contains, if indeed it can be ſo called, for it is rather a threatning not carried into execution, relates wholly to Nineveh, the capital of the Aſſyrian empire, then in great power, and probably in the reign of Pul the founder of it.

Ch. I. 2. The empire of Aſſyria muſt have been of ſome continuance before this time, to have been ſo corrupt as this account implies.

3. This *Tarshish*, to which they ſailed from a port on the Mediterranean, was probably *Tartessus* in Spain. But there was another place of the ſame name, to which they went from a port on the Red Sea, ſuppoſed by ſome to have been in the Eaſt Indies, but placed by Mr. Bruce in Africa.

It ſeems extraordinary that a prophet, who had had communications with God, ſhould diſobey his poſitive orders, and go a different way from that on which he was ſent. He thought, no doubt, that it would be a dangerous undertaking to denounce the judgments of God againſt ſuch a city as Nineveh, and there were examples of prophets ſuffering from the perſecution of the princes againſt whom they were ſent, as of Elijah by Ahab, and of Iſaiah, as it is ſaid, by Manaſſeh. But why he ſhould leave the country, and fly in a direction oppoſite to Nineveh, does not clearly appear. It is plain that he conſidered Jehovah as the Lord of heaven and earth v. 9. and that he had the diſpoſal of the fate of Nineveh, and no doubt of that of all other places; ſo that he could not flee from his power. But he might perhaps think that he ſhould be leſs noticed if he was out of the land of Iſrael, from which all the prophets had ariſen, and where they received their commiſſions; and he had not been threatened in any particular manner if he did not go. It appears alſo by his own confeſſion, Ch. iv. 2, that he was apprehenſive that the judgments he was ſent to denounce would not be executed, in conſequence of the divine forbearance; and therefore that he would be deemed a

falſe

falſe prophet, and be expoſed to ridicule and inſult on that account.

7. That Superior Beings ſuperintended the affairs of this world ſeems to have been the belief of all mankind, and alſo that thoſe beings would puniſh perſons who were guilty of great crimes. They alſo thought that by means of lots thoſe who were guilty of them might be diſcovered.

10. All the nations bordering on Paleſtine appear to have had the greateſt idea of the power of the God of the Hebrews; and as they were acquainted with the hiſtory of their ſettlement in it, we cannot wonder at this. When the Philiſtines heard that the Iſraelites had brought the ark of their God into their camp, we read, 1 Sam. iv, 7. *they were afraid. For they said, God is come into the camp, And they said, Woe unto us, who ſhall deliver us out of the hand of theſe mighty gods. Theſe are the gods that ſmote the Egyptians with the plagues in the wilderneſs.* We may, therefore, rather wonder that theſe mariners ſhould take Jonah into their ſhip when he told them why he fled. But as *he* did not appear to apprehend any thing from his flight, they might not give much attention to it at the time.

14. We ſee, that notwithſtanding they worſhipped other gods, and, no doubt, prayed to them in diſtreſs, they alſo believed they were in the power of the god of Jonah, and therefore joined in prayer to him. The worſhip of any one god among the heathens did not imply the diſbelief of the power of others.

17. It is impoſſible to ſay what fiſh this was, or in what

what part of the body Jonah was lodged. Wherever it was, his life muſt have been preſerved by a continued miracle. *Three days and three nights*, meant probably only one whole day and a part of the preceding and following day. Thus Jeſus is ſaid to have *lain*, in imitation of Jonah, three days and three nights in the earth; when he was buried late in the evening of Friday, and roſe again very early on the Sunday morning following.

Ch. II. 4. This he might preſume on finding that his life was *miraculouſly preſerved when he muſt* have expected inſtant death. As only Jonah himſelf could give any account of this prayer, he muſt, no doubt, have written this book.

Ch. III. 1. Having found it was in vain to evade the command of God, he now, tho' with great reluctance complies.

4. It is ſaid by Diodorus Siculus to have been ſixty of our miles in circumference; and twenty miles being a day's journey to a man on foot, the meaning muſt be, that it would take a man three days to walk round it.

6. Pul king of Aſſyria *invaded the* land of Iſrael about thirteen years after the death of Jeroboam II. ſo that either he, or his predeceſſor, might have been their king.

8. This making the cattle to faſt, and wear ſackcloth, could not be on account of any thing that they had done. But it made every thing about the people wear a mournful aſpect. Plutarch ſays that when the Perſian general Miſiſtias was ſlain, the horſes and mules

mules of the Perſians were ſhorn, as well as themſelves. So Abraham's circumciſing his ſlaves as well as his ſon Iſhmael, was an action that reſpected himſelf, and not them. In the ſame light I conſider the baptizing of the children of chriſtian parents.

9. This is another circumſtance that ſhows the great reſpect in which the God of Iſrael was held in the neighbouring nations.

10. This was agreeable to the maxims of God's government as contained in Ez. xxxiii, 14. *When I say to the wicked man, Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right; if the wicked reſtore the pledge, give again that which he had robbed, and walk in the ſtatutes of life without committing iniquity, he ſhall ſurely live, he ſhall not die.*

Ch. IV. 2. Rather than have the character of a falſe prophet, he would have ſeen the large city deſtroyed.

6. The eaſtern ſide of Nineveh is higher ground than the weſtern; ſo that from it Jonah would have a better view of the city. Here he ſeems to have made himſelf a temporary ſhelter, and this might have been ſhaded by ſome plant of quick growth, which is aſcribed to the providence of God. But it might not have grown in a ſingle night, tho' it periſhed in one.

8. According to all travellers, this country is intolerably hot in ſome ſeaſons of the year.

10. Beſides his concern on his own account, to give propriety to this reproof, he muſt have lamented that ſo fine and uſeful a plant ſhould have periſhed ſo ſoon. In the Hebrew it is called the *ſon of the night*, which may

may imply nothing more than that it grew chiefly in the night, which in ſo hot a climate it might do rather than in the day, and not that it had grown up in a ſingle night, tho' it was deſtroyed in one.

11. Reckoning theſe to have been one fifth of the inhabitants, it muſt have contained ſix hundred thouſand perſons.

NOTES ON THE BOOK OF

MICAH.

MICAH was of the tribe of Judah, but his prophecies relate to both the kingdoms. Micah is mentioned in the book of Jeremiah as follows. On a propoſal to put Jeremiah to death for propheeying that Jeruſalem would be taken by the Chaldeans, it is ſaid Jer. xxvi, 17, *Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying, Micah the Moraſthite prophecied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of Hoſts, Zion ſhall be plowed like a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt. Did Hezekiah king of Judah, and all Judah, put him at all to death? Did he not fear the Lord, and beſeech*

beseech the Lord? and the Lord repented him of the evil which he had pronounced against them.

Ch. I. 5, Idolatry was practiced both in Samaria the capital of the kingdom of Iſrael, and in Jeruſalem, that of Judah.

7. They pretended that their proſperity had been owing to their devotion to their idols, and therefore, as a proper and inſtructive puniſhment, their ſufferings would come from other idolaters.

10. The alluſion is probably to jackals, who prowl about in companies, and make a diſmal howling, eſpecially in the night. Oſtriches alſo are ſaid to make a doleful cry.

The prophet ſeems to have made choice of this place, which was in the tribe of Benjamin, for the ſake of the meaning of the word, which is *aſhes*. Let the inhabitants of the city, which has its name from aſhes, roll themſelves in them as a token of their grief.

It is not improbable, from comparing the LXX with the preſent Hebrew, that it was originally *Even in Bochin* (a place of great weeping) *weep ye not.*

11.—*He ſhall receive of you his deſire*, MSS. *his puniſhment.* LXX.

Saphir ſignifies *fair* or *delightful*, and their future condition was to be the reverſe of this. Zaanan was in the tribe of Judah. There was no leiſure for the uſual mourning and lamentation for the dead. Beth-azel was near Jeruſalem, and its inhabitants would be plundered by the enemy that beſieged the metropolis.

12. Moroth was in the tribe of Judah.

12. Ma-

13. Lachish was in Judah, and was perhaps the firſt to adopt the idol worſhip of Iſrael.

14. Moreſheth of Gath. To the Philiſtines of this place they would give money for protection. Achzib ſignifies *deceit*, and to this there is an alluſion in the prophecy. The inhabitants of this place would diſappoint their king, and become an eaſy prey to their enemies.

15. Mareſhah ſignifies an *inheritance*, and they are threatened with an heir, who would take poſſeſſion againſt their will. Adullam was a fortified city of Judah, near to the kingdom of Iſrael.

16. *To tear the hair*, and otherwiſe deform themſelves, was uſual in mourning. Some eagles have no feathers on the head.

Ch. II. 4. *How hath he removed it from him.* MSS. LXX. &c.

5. The land of Canaan was divided to the Iſraelites by lot; but all this would now be reverſed. The land would be given to another people.

6. It would anſwer no good end for the prophets to admoniſh the people. They would only be inſulted by them.

7. To thoſe who accuſed Jehovah for the troubles they experienced, it is replied, that the cauſe was in themſelves, in not walking uprightly before him.

8. It is conjectured that the original reading was as follows, *Even heretofore*, or long ſince, *have my people risen up as an enemy, in opposition to those who were at peace with them. They pull off the mantle from them who securely pass by.* The LXX in ſome meaſure favours this ſenſe.

8 This

This is an alluſion to ſome hiſtorical circumſtance with which we are not well acquainted. It is thought to refer to ſome unprovoked invaſion of Judah by Iſrael. But it could not be that in the reign of Ahaz, of which we have an account 2 Chron. 28, when, as we read v. 8. *the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters, and took away also much spoil from them, and brought the spoil to Samaria*, when a prophet perſuaded the people to return them.

10. For your injuſtice to your brethren you ſhall be diſpoſſeſſed of your country.

11. Any perſon who would flatter them with lies would be careſſed and entertained by them.

With a little variation, favoured in ſome meaſure by the antient verſions, the meaning will be, *If any man, even a vagrant, and of a deceitful and lying spirit, should prophecy unto thee for wine, and strong drink, he shall even be the prophet of this people*, i. e. he will be regarded, and believed by them, vi, 16. The LXX has *nations*, עמי being here put for עמים.

12. This is a promiſe of the future reſtoration of the Iſraelites, when they would return in crouds from their diſperſion. Bozrah in Idumea was famous for large flocks of ſheep.

13. He that would break the bonds of their captivity, and be their leader in their return, conducted by God himſelf.

Ch. III. 2. Who exerciſe all kinds of cruelty, of which this is a figurative deſcription.

5. They

5. They will be at enmity with them from whom they receive no preſents.

6. This is ſimilar to what was prophecied by Amos, that Iſrael would be a long time without any prophet, and that there would be a famine, not of bread, but of the word of God.

11. Notwithſtanding the addictedneſs of the Iſraelites to the worſhip of other gods, they never thought leſs highly of the power of their own God, or diſbelieved the miracles wrought by him in their favour in Egypt, and in the wilderneſs. They were only willing to believe that there was nothing abſolutely incompatible between the acknowledgment of his ſupremacy, and the rites of heathen worſhip. This is the paſſage that is quoted in Jeremiah, as recited above.

Ch. IV. 1. Theſe three verſes are, with very little variation, the ſame with the ſecond third, and fourth verſes of the ſecond chapter of Iſaiah. They might have been originally from either of them, and at the time ſo well known, that it was thought unneceſſary to mention the firſt author. This circumſtance gives the prophecy they contain the greater authority; and a more remarkable or more valuable prediction was never given. It is in fact a confirmation of the prophecy of Moſes, and of the original promiſe of God to Abraham, concerning the future happy ſtate of his poſterity, and all the world; when all nations, inſtructed by the Hebrews, and reſorting to them for divine communications, would enjoy uninterrupted peace and proſperity.

8. A

8. A fortreſs in the neighbourhood of Jeruſalem.

9. Is not God your ſupreme ruler and guide? Will he not appear to defend you?

10. The pains and diſtreſs that they were in would be as the pains of childbirth, i. e. in increaſe and much haſte. This is the firſt intimation of the Jews being carried to Babylon, and it was before the Chaldeans made any great figure among the nations; the Aſſyrians being then the predominant power.

12. There are farther accounts of the oppoſition that will be made to the ſettlement of the Iſraelites in their own country in other prophecies, and of the puniſhment of their oppreſſors, eſpecially in Zechariah.

Ch. V. 2. This is an intimation that the leader of the Jews at their reſtoration will be of the family of David, Bethlehem having been the place of his nativity.

3. The tribe of Judah was to continue in a diſtreſſed ſtate till the time in which the ten tribes would be brought back.

4——*And they ſhall return.* MSS.

Under this great leader, whoever he is to be, as he will act by divine direction, they will be ſafely conducted, like ſheep by a ſhepherd. His influence will extend to all the earth, and under him there will be univerſal peace. The perſon here deſcribed may be the Meſſiah, or ſome other perſon acting under him.

5. The Aſſyrian ſeems to be put for any nation, or nations, that ſhall oppreſs the Iſraelites. In due time a ſufficient number of deliverers, here indicated by *ſe-*

ven and eight, will be raiſed up, and their oppreſſors will be puniſhed.

7. This may refer to the divine knowledge which the Iſraelites will be the means of communicating to all the nations among whom they will be diſperſed. This illumination will be the effect of their teaching, and not any wiſdom naturally acquired by the nations. This has been the caſe in fact, all important religious truth having been derived to all nations from Jews, or chriſtians, who originally were Jews.

8. The deſtruction that will be made of the enemies of the *Jews, and who now hold them in a ſtate of oppreſſion*, is here compared to the havock made by lions who had lain ſome time lurking among ſheep, and then ſuddenly riſing, and ſhewing themſelves. This, however, may not be effected by themſelves, but by the Divine Being puniſhing the nations, in the courſe of his providence, on their account.

10. This deliverance will not be effected in the uſual manner of war, but by ſome divine interpoſition.

13. At that time all the remains of idolatry will be extirpated.

Ch. VI. 1. This is an enumeration of the cauſes of complaint that God had *againſt his people*.

5. Shittim was the place at which the Iſraelites were encamped when they were ſeduced by the Midianites into the worſhip of Baal Peor. From this time to that of their encampment at Gilgal, very great events, and ſignal interpoſitions of divine providence, had taken place.

6 This

6 This is a noble and animated view of the great objects of all the divine diſpenſations; ſhewing the ſubſerviency of ritual worſhip to practical morality. It is ſimilar to many other paſſages in the antient prophets.

Biſhop Butler ſuppoſes that the queſtion in v. 6—7 is that of Balak, and that v. 8 contains the anſwer of Balaam, announced in v. 5. But it ſeems to be too excellent for ſuch a man as Balaam was.

9——*And there is found wiſdom with them that fear his name.* MS. N.

13——*Wherefore I will begin to ſmite thee.* MSS. N.

16. Omri was a king of Iſrael, whoſe idolatry exceeded that of the kings who had preceded him. 1 Kings xvi, 25. But his ſon Ahab went beyond him, introducing the worſhip of Baal.

Ch. VII. 4. The time of judgment announced by the prophets.

6. This paſſage is quoted by Jeſus, as what would be applicable to the ſtate of the world on the promulgation of chriſtianity.

7. This is the language of the people in their captivity, and repenting of their ſins.

12. By the help of the LXX and ſome MSS. we may ſuppoſe the meaning to have been, *In that day ſhall they* (the captive exiles) *come unto thee from Aſſyria, even unto Egypt, and from Tyre unto the river Euphrates, and from ſea to ſea, and from mountain to mountain*, i. e. from all the countries in which they have been diſperſed.

14. This may be ſuppoſed to be an addreſs to the rulers of the people of Iſrael on their return, or to God, as the chief ſhepherd of Iſrael.

15. According to a reading favoured by the LXX it may be, *I will ſhew to thee marvellous things.*

NOTES ON THE BOOK OF

NAHUM.

JEROME ſays that Nahum is called an *Elkoſhite* from a village in Galilee. He probably lived in the reign of Hezekiah, and prophecied ſoon after the captivity of the ten tribes by Shalmanaſſar king of Aſſyria. Joſephus places him in the reign of Jotham, and ſays that his prophecies came to paſs one hundred and fifteen years after they were delivered.

Ch. I. 1. This prophecy opens with an animated deſcription of the power of God, and his determination to deſtroy all his enemies.

8. It is ſaid that the river on which Nineveh was built, overflowing its banks, broke down a great part of its wall while it was beſieged, on which the king in deſpair, burned himſelf and his palace.

10 *For*

10. *For while the princes are yet perplexed.* MS. A. V. N.

11. Meaning the king of Aſſyria.

12. Nineveh, beſides being ſituated on the Tigris, was not far diſtant from the Euphrates, which was within its empire; and therefore the king of it is called the *ruler of many waters.* And this is a prophecy of the humbling of this great power, and the final reſtoration of the Iſraelites.

Ch. II. 2. It is not certain from this verſe that Nahum wrote after the captivity of the ten tribes; becauſe he only ſpeaks of the calamities which had befallen them, and they were much reduced before their final conqueſt.

That is, Jacob will then appear to be intitled to the name of *Iſrael*, one who *prevails with God.*

3. We have here, and in the following verſes, a deſcription of the preparations for a ſiege, and for war in general. But ſome think that theſe verſes deſcribe more naturally preparations for the defence of a city, than thoſe of the beſiegers to take it.

6. Perhaps to keep off the beſiegers.

7. *The waters of Nineveh are like a pool of water.* MS. N.

This is a repreſentation of the taking of the city. The voice of doves is expreſſive of mourning.

8. The inundation which was made for the defence of the place long remained as a lake in its neighbourhood.

9. The alluſion is thought to be to a pot becoming

black when it is placed upon the fire. May God blacken his face is at this day a common curſe in the Eaſt.

11. This is a fine alluſion to the ſtrength and ferocity of the Aſſyrians, and to the capital of the kingdom, as a den of lions.

Ch. III. 4 The Aſſyrians, as well as the Chaldeans, were much addicted to idolatry, which, with reſpect to God, is uſually called adultery.

8.——*Her wall was water* MS. LXX.

This was a city *in Egypt*, perhaps the ſame with antient Thebes. The word *Ammon* probably came from *Ham*, the ſon of Noah, whoſe poſterity ſettled in Egypt. Some interpreters ſuppoſe this to be a narration of what was paſt, and others a prophecy of future calamity. This laſt is agreable to the verſions of the Seventy, and the Arabic. But if it was a prophecy, it could not have ſerved as an example or warning to Nineveh, and in that light it ſeems to be introduced. It is thought that Senacherib king of Aſſyria had conquered Egypt, and done what is here mentioned, but others find no event to correſpond to it till the *more certain* conqueſt of the country by Nebuchadnezzar. The antient hiſtory of Egypt is too imperfect to clear up this difficulty.

11. It would be reduced to ſervitude.

16 It is probable that Nineveh was the great centre of the Indian commerce, and that the inhabitants became rich and powerful by that means, as did Tyre, and other cities. Yet, numerous as were its merchants,

and

and great as was its wealth, it would be plundered, and left as bare, as a green field by the locuſts.

18. It is ſaid that of all the nations dependant on the Aſſyrians none came to their aſſiſtance when the city was beſieged. It was taken by the joint forces of the Medes and Babylonians; but the time is uncertain. Joſephus ſays it was in the reign of Hezekiah, but it was ſtanding in the reign of Joſiah, 2 King xxiii, 29. Zeph. ii, 13. and in Tobit Nineveh is ſaid to have been taken by Nebuchadnezzar, and Aſſuerus, who is thought to have been the ſame with Cyaxares of Herodotus.

NOTES ON THE BOOK OF

HABAKKUK.

HABAKKUK was probably contemporary with Jeremiah. He laments the degeneracy of his times, and foretells the deſolation of his country by the Chaldeans, and the deſtruction of that nation afterwards. But there is more of piety, and leſs of prediction, in his book than in thoſe of any of the preceding prophets.

Ch. I. 5. The Jews had no apprehenſion of the power of the Chaldeans, and would not believe what the prophets foretold concerning them.

8. When a body of horſemen in the Eaſt are ſent to ravage a country, they divide themſelves into a great number of ſmall parties, and by this means do incredible miſchief in a ſhort time.

9. They will deſtroy every thing in their march, like the Eaſt wind, which, coming from a hot ſandy deſert, was exceedingly deſtructive.

10 The method of beſieging a town at this time, was by raiſing mounds of earth as high as the walls.

11. When the conqueſts of the Chaldeans were completed, they became luxurious, and an eaſy prey to more hardy nations.

With a ſlight alteration this may be rendered, *Then ſhall their mind change, and they ſhall transgreſs, imputing this their power to their god. But is it not thou, O Jehovah the everlaſting God, the God of truth; Is it not thou, who haſt appointed them for judgment, who haſt eſtabliſhed them, and given them power for a time, to chaſtiſe thy rebellious people? For the viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not deceive. Tho' it tarry, wait for it, becauſe it will ſurely come. It will not tarry.* Or the latter part may be rendered thus, *For a viſion is yet for a determined time, but it is breaking forth* (or drawing to its accompliſhment) *and will not deceive. Tho' it be long in coming, wait patiently for it. For it will ſurely come, It will not tarry beyond the time.* i. e. the determined time.

14. The Iſraelites were caught by the Chaldeans as fiſhes in a net. They acted as if they had had no commander to lead them to battle, and direct their force.

15. Boaſting of their power and policy. Ch.

Ch. II. 3. Prophecies become clearer as the time of their fulfilment draws nearer. In the mean time it becomes us to wait with patience, having perfect confidence in the promiſe of God, that whatever he has announced will come to paſs, tho' perhaps not ſo ſoon as we may be apt to imagine.

4. *If he faint, my ſoul will have no pleaſure in him.* MS. which makes it agree with Heb. x, 38. K.

This is a prophecy againſt the Chaldeans, who would in due time be puniſhed for their arrogance and oppreſſion.

11. This may refer to the great buildings erected by Nebuchadnezzar in Babylon. The ſtones and wood, which were to be overturned, ſhould proclaim the woe that follows. *Newcome.*

12. It was at a vaſt expence, and, no doubt, by great oppreſſion, that the city of Babylon was built.

14. The power and ſupremacy of God would be wonderfully diſplayed in the puniſhment of the Chaldeans, and other enemies of the Jews, eſpecially in thoſe glorious times which will attend and follow the reſtoration of the Jews.

15. The advantage which the Chaldeans had over the neighbouring nations, is compared to that, which one man gains over another, by making him drink to intoxication. Alſo, to drink of a cup is an uſual emblem of being made to ſhare in calamity. And as the Chaldeans had made other nations drink of their cup, God would make them drink of his.

17. They would be made to ſuffer for all the devaſtation

tation they had made, both by the deſtruction of cattle, and of men, wherever they went.

18. Tho' remarkably addicted to idolatry, it would not avail to their preſervation.

With a little alteration the ſenſe will be. *What profits the graven image when its maker has engraven it? The molten image, that teacher of lies, when its maker trusteth in it? He worketh to make dumb idols.*

Ch. III. 1. There is peculiar ſublimity in this hymn, in which the prophet deſcribes the great power of God, diſplayed in puniſhing the enemies of his people, and expreſſes his confidence in the divine favour, notwithſtanding all the judgments with which he would juſtly viſit them. There are no ſentiments like theſe in any heathen writer.

2.——*Revive us.* MSS.

3. Here the prophet recounts the appearances of God in favour of his people in the wilderneſs. Teman was in Idumea, and Paran in Arabia Petræa.

4. The brightneſs of the ſhekinah, or that bright cloud which was the token of the divine preſence, tho' exceedingly dazzling, only concealed his ſplendour and power.

7. The Midianites were defeated by the Iſraelites after they had ſeduced them into idolatry, and in the battle Balaam was ſlain.

8. It was not from anger at the Red Sea, or the river Jordan, that God divided their waters, but for the deliverance of his people.

9. With a little alteration it will be, *According to the oath which Jehovah ſpake to the tribes.*

11 This

11. This may refer to the ſtanding ſtill of the ſun and moon in the time of Joſhua. Or the expreſſion *ſtand ſtill* may ſignify nothing more than *aſtoniſhment*, which frequently makes perſons ſtand ſtill, and is poetically aſcribed to them as to other inanimate objects.

13. This may have a reference to the death of the firſt born in Egypt. Martin the Benedictine thinks that here is an alluſion to the practice of ſcalping.

14. The original is imperfect. Perhaps it may be altered to read as follows, *Thou didſt ſtrike with his ſtaff*, viz. that of Moſes, *the heads of the village warriors*, i. e. the military force of the country.

16. *Trembling entered into my bones.* MSS. A. V. ——*Becauſe I ſhall be brought to the day of trouble, to go up captive under the people who ſhall invade us with their troops.* MSS. N.

With a little alteration, and the help of the antient verſions, it may be rendered, *my bodily frame trembled under me. I ſhall reſt in the day of trouble, to go up to the people of my habitation*, or vicinage. Or, *May I reſt in the day of trouble*, &c. On the invaſion of the country by the Chaldeans, this prophet is ſaid to have fled to Arabia, and after the invaſion to have returned to his place of reſidence. Of this he might have had a comfortable aſſurance, and thence his confidence in the divine protection, in the extreme deſolation of the country, which he proceeds to deſcribe.

This was in foreſight of the captivity of the Jews by the Chaldeans.

17. There is no where ſo noble an expreſſion of confidence

fidence in the power and goodneſs of God, notwithſtanding every appearance to the contrary, as in this paſſage.

19——*He will place me on my high places.* MSS. We ſhall return with ſwiftneſs from our captivity, and repoſſeſs the land of our inheritance.

NOTES ON THE BOOK OF

ZEPHANIAH.

ZEPHANIAH prophecied after the captivity of the ten tribes, and his predictions reſpect the tribe of Judah. Like the prophets who preceded him, he inveighs againſt the idolatry of the people, and their vices in general; but announces likewiſe the kind intentions of God in their favour in future time.

Ch. I. 3. Meaning probably *idolatry.*

4. *I will cut off the name of Baal.* MSS. LXX. &c.

5. Many perſons, it ſeems, joined a reſpect for Jehovah, to that for the gods of the neighbouring nations; which ſhews that their attachment to other gods did not imply any diſbelief of the power, and the ſuperior power, of their own God, or of the truth of the miracles wrought by him in their favour in former times.

8. The ſons of Joſiah were idolaters.

In

——In the worſhip of ſome of the heathen deities, the worſhippers were clothed in habits peculiar to them.

9. According to the LXX it is, *Who enter the houſe of the Lord thy God* (i. e. Jehovah) *with violence and deceit.*

This was probably an alluſion to the cuſtom of ſome heathens, in not treading on the threſholds of their temples. For it may be rendered *leaping over* the threſholds.

10. The fiſh gate in Jeruſalem, Jerome ſays, was oppoſite to Joppa. The *ſecond city* is mentioned 2 Kings xxii, 14, and 2 Chron xxxiv, 22.

11. This was a valley in Jeruſalem which divided one part of the city from the other. Perhaps the trading part of the people lived chiefly there.

12. Thoſe who are rich and thoughtleſs are compared to the unbroken ſurface of fermenting liquors. *New come.*

Ch. II. 1. *Not deſired* may mean *hated.* But ſome of the antient verſions read, *The nation that will not receive inſtruction.* The addreſs is to the inhabitants of Judea.

4. Here the prophet foretells the fate of ſome of the nations that were neighbours to the Iſraelites, and who had been their enemies. They were to be utterly rooted out, and their countries to be occupied by the Iſraelites after their return from their diſperſion.

5. The *Cherethites* were Philiſtines who conformed to the Hebrew religion, and were employed by David in his armies &c.

6 *Che-*

6. *Chereth* was probably *Crete*, from which iſland the Philiſtines are ſaid to have come.

7. The Philiſtines were ſettled within the land of Canaan; and tho' they were not diſpoſſeſſed before, all their country is to be occupied by the Iſraelites after their reſtoration.

8. The Moabites and Ammonites were to ſhare a fate ſimilar to that of the Philiſtines. As they had inſulted the Iſraelites, their country was to be deſolate, and to be finally occupied by the Iſraelites.

11. The LXX has, *which deſtroy all the gods. An end will be put to all idolatry.*

12——*By the ſword.* MSS. Syr.

The Ethiopians or Cuſhites, inhabited in part Ethiopia properly ſo called in Africa, and in part the eaſtern coaſt of the Red ſea in Arabia. The Midianites were of that nation. For Moſes is ſaid to have married a Cuſhite woman. The Ethiopians were confederated with the Egyptians, and conquered by Nebuchadnezzar.

13. The Aſſyrians were at this time a formidable nation, and Nineveh the greateſt city in the world. This prophecy of its deſtruction is ſimilar to that of Nahum which preceded it, and very much reſembles that of the deſtruction of Babylon, which roſe from its ruins.

Ch. III. 1. The prophet here addreſſes the inhabitants of Jeruſalem.

3. With ſome alteration of the text it may be, *They finish not, or leave not off, till the morning.*

Like wild beaſts they ſhunned the light.

7. He thought that the deſtruction of other nations, and their own preceding calamities, would have been a ſalutary and effectual warning to them, but they were not.

8. But tho' the nation would not be reformed by this viſitation, and theſe examples, they would be brought to repentance when the time was come for the puniſhment of all their enemies in the latter days. They would then repent and be reſtored to the divine favour, and would never more depart from him.

10. From the moſt diſtant parts of the earth the Iſraelites would return to their own country.

11. Being then reformed, they would not be expoſed to ſhame and puniſhment for their tranſgreſſions, as formerly. The nation will then be purged of the wicked and diſobedient.

15. This evidently refers to the final happy ſtate of the Iſraelites, and not to any intermediate event.

18. As there will be no more affliction, there will be no more any cauſe of reproach, or inſult, to other nations.

20. *Before their eyes.* MSS. Syr.

This cannot poſſibly relate to any thing elſe than the final reſtoration of the Iſraelites, when they will be the moſt diſtinguiſhed nation on earth.

NOTES

NOTES ON THE BOOK OF

HAGGAI.

HAGGAI, Zechariah and Malachi, prophecied after the return of the Jews from Babylon. All the other prophets preceded that event. The prophecies of Haggai, of whom nothing is known but what may be collected from this book, are very exactly dated *by the years of Darius, who muſt have been* Darius Hyſtaspis.

Ch. I. 1. Zerubbabel was the ſon of Salathiel, who was the ſon, or grandſon, of Jeconiah or Jehoiachim king of Judah, who was carried captive to Babylon. By the Chaldeans he was called Shezbazzar, as we learn from Ezra i, 8. Joſhua is likewiſe called *Jeshua* in the books of Ezra and Nehemiah. His father Joſedech was carried captive to Babylon. 1. Chron. vi, 15.

2. Tho' an order had been given by Cyrus for the Jews to return, and rebuild their temple, yet partly through their negligence, and partly through the oppoſition of their neighbours, the foundation only had been laid. They had, however, erected the altar of burnt offering, and ſacrificed upon it, according to the laws of Moſes.

4. They are reproved becauſe, tho' they had built good houſes for themſelves, they neglected the houſe of God, and for this they were puniſhed in the manner that is here deſcribed.

15. This

15. This was probably before any encouragement had been given by Darius.

Ch. II. 3. We learn from Ezra, that while the young men, who had not ſeen the temple of Solomon, were rejoicing on the erection of this, the old men, who had ſeen it, wept to ſee this ſo much inferior to it.

6. This prophecy had no proper fulfilment at the return from Babylon, and therefore it muſt relate to a time that is yet future, viz. the final reſtoration of the Jews; when another temple will be built, more ſplendid than that of Solomon.

7. By *the desire of all nations* Dr. Heberden with great probability ſuppoſes to be meant the *riches* which will be contributed by all nations to the rebuilding of the temple.

9. This *shaking of all nations* is probably the ſame with that which is deſcribed by many other prophets, who foretell great revolutions by war to precede the reſtoration of the Jews who at their return will carry with them much wealth, here perhaps called *the desire of all nations*. This is the more probable from the mention of *gold* and *silver*, which immediately follows. Or this phraſe *the desire of all nations* may denote more generally, that ſtate of peace and proſperity, which is the great wiſh of all mankind, and which will be enjoyed by them all, in the latter days. Agreably to this, Paul ſays, Rom. viii, 19, *The earnest expectation of the creature* (the creation) *waiteth for the manifestation of the sons of God.*

If by giving *peace* be meant a *permanent peace*, the time here referred to did not come before the temple

they were then building was deſtroyed, and therefore a temple not yet erected muſt have been intended. The common interpretation has been that *the deſire of all nations* meant the *Meſſiah*, and that his preſence in the temple they were then building would give it greater glory than the former could boaſt. But beſides that the Meſſiah cannot properly be ſaid to have been the deſire of any other nation than the Jews; the glory derived from the preſence of the Meſſiah could not be greater than that which came from the preſence of the Shekinah, the bright cloud, which was the token of the divine preſence, by which both the tabernacle in the wilderneſs, and the temple of Solomon, had been honoured.

14. The people being unclean, every thing that they did became ſo, even their ſacrifices.

15. All antient nations conſidered temporal proſperity as proceeding from the good will of the deities they worſhipped, and adverſity as the effect of their anger; and it pleaſed the Divine Being to make uſe of this as an evidence of his favour or diſpleaſure to the Iſraelites. Their affairs were always proſperous while they adhered to his pure worſhip, and they experienced the reverſe of this whenever they deviated from it. But this is the moſt ſtriking appeal to their experience of any thing that occurs in their hiſtory. Before they applied themſelves to the building of the temple, nothing ſucceeded with them, and immediately afterwards, even from a particular day, they were aſſured that every thing would.

16.——When ye came. MSS.

23. As

23. As nothing that anſwers to this deſcription took place in the time of Zerubbabel, this prophecy muſt relate to ſome future time, and therefore it could not be the Zerubbabel who was then living, that was intended, but a perſon deſcended from him, ſome perſon of the family of David; and underſtood in this ſenſe it coincides with many other prophecies, which announce great revolutions and calamity, previous to the reſtoration of the Jews and the final eſtabliſhment of their affairs under a prince of the houſe of David.

NOTES ON THE BOOK OF

ZECHARIAH.

ZECHARIAH prophecied at the ſame time with Haggai, viz. in the reign of Darius Hyſtaſpes, and together with him encouraged the Jews in the rebuilding of their temple. He was the ſon of Barachiah, and the grand ſon of Iddo, who was probably one of the prieſts who returned from Babylon with Zerubbabel. Neh. xii, 4.

Ch. I. 5. Tho' their fathers, and the prophets who were ſent to them, were dead, there remained ſufficient evidence of the truth of their predictions.

7. Theſe emblematical viſions, and the interpretations of them, reſemble thoſe of Daniel. They were calculated to make an impreſſion on the mind of the prophet, and to enable him to remember the predictions with which they were accompanied.

8. It is not uncommon to paint horſes, at leaſt their tails, red, by way of ornament in the Eaſt. Fragments vol. iv, p. 190.

11. The Perſian empire, which comprehended all the civilized part of the world, was at that time at peace, but the affairs of the Jews were unſettled.

12. *It is remarkable that* ſeventy years elapſed from the firſt captivity of the Jews under Jehoiachim to the decree of Cyrus giving them leave to return to their country and rebuild their temple, and alſo another ſeventy years from the deſtruction of the city and the temple by Nebuchadnezzar, to the rebuilding of the temple under Darius, and the latter appears to me, to be the ſeventy years intended in the prophecy of Jeremiah.

15. All the neighbouring nations contributed to aggravate the calamities of the Jews, before and after the Babyloniſh captivity; and *many nations* have done the ſame during their preſent diſperſion; and for this they will be ſeverely puniſhed.

17. This probably relates not ſo much to the time that immediately followed the Babyloniſh captivity, but a more diſtant period not yet come.

19. Power was indicated by horns.

21. This emblem of workmen is not eaſy to be underſtood.

derſtood. They were perſons who, by ſome operation or other, deſtroyed the effect of the horns.

Ch. II. 1. The prophecy in this chapter muſt relate to the future flouriſhing ſtate of the Iſraelites, it correſponds ſo exactly with thoſe of Iſaiah, and others, which certainly have that object.

11. This did not take place after the return from Babylon, but according to other prophecies, it is to be the caſe when the Jews ſhall return from their preſent diſperſion.

13. He does not confine himſelf to the heavens, where is his throne, and where he is inviſible, but comes forth to ſhew himſelf in his works to all the world.

Ch. III. The viſion contained in this chapter repreſents the oppoſition made to the proſperity of the Iſraelites, and the removal of it.

8. The whole nation was repreſented by the High-prieſt, their iniquity and idolatry by the filthy garments with which he was clothed, and their reformation by taking them off, and clothing him with goodly apparel.

It ſhould probably have been *he ſaid.*

9. On account of their wonderful deliverance from a ſtate of captivity.

The *branch* here mentioned muſt denote the perſon ſo denominated by Iſaiah, Ch. iv, 2, and Jeremiah xxiii, 5, and xxxiii, 14, to whoſe prophecies this is an alluſion, or that deſcendant of the houſe of David, who is to be at the head of the nation on their return from their preſent diſperſion.

9. This was a viſionary repreſentation of a large ſtone, or rock, out of which flowed ſeven fountains, or ſtreams, as from the rock of Rephidim in the time of Moſes; to intimate that there would be plenty of water to waſh away all the impurity of the nation.

10. That is, they would enjoy reſt and peace, a character of future happy times, when the Iſraelites ſhall be finally ſettled in their own country.

Ch. IV. 6. There is no diſtinct explanation of this viſionary repreſentation, but it ſeems intended to ſignify that *there would be ſufficient proviſion for the worſhip* of God in the nation; there being olive trees to ſupply the lamps with oil to burn continually, as in the temple.

7. *Becauſe thou art.* Conj. Ho. One MSS.

The people were then employed in rebuilding the temple; and to encourage them, they were aſſured that, notwithſtanding their weakneſs and poverty, the work would be accompliſhed, and all impediments removed; the mountain of oppoſition becoming a plain, and the laſt ſtone would be laid with joyful acclamations, acknowledging the good providence of God in it.

10. *Theſe ſeven are the eyes of Jehovah.* A. V. N.

That is, examining whether the ſtructure was properly raiſed, which implied that the building was then completed. The ſeven fountains here mentioned refer to the former viſion, in which was repreſented a rock with ſeven fountains for the purification of the people. Theſe are here ſaid to be diſperſed over all the earth, denoting the purification, or reformation, of all mankind,

kind, a ſtate of univerſal virtue, as well as of univerſal peace.

12. Theſe perſons who ſtood by the olive trees were not mentioned in the account of the viſion, but muſt have made a part of it.

13. Meaning perhaps ſome liquor as valuable as gold.

14. An *anointed person*, ſignifies a perſon appointed to ſome office of dignity or power, but what that office was is not expreſſed. In Rev. xi, 4, the two witneſſes to the truth in the time of the great apoſtacy, are ſaid to be *the two olive trees, and the two candlesticks, ſtanding before the God of the earth.* If theſe be the ſame, they repreſent all thoſe who maintain the truth againſt idolatry, and the corruption of religion, in every age.

Ch. V. The viſions in this chapter denote denunciations of judgment againſt the wickedneſs of the people, and are of a different character from thoſe in the preceding chapter.

3. The innocent and the guilty were treated alike, and therefore it was time for the Divine Being to interpoſe, and make a diſtinction between them.

6. *This is their iniquity in all the earth.* MSS. LXX. &c.

11. The ſhutting up of the woman (by which was repreſented the wickedneſs of the nation) in a veſſel out of which ſhe could not eſcape, being confined in it by a weight which ſhe could not remove, may denote the expulſion of the Jews from their country, as a puniſhment for their ſins, till the time appointed by God

for their reſtoration. As Shinar was the country in which Babylon was built, the carrying the woman thither will more naturally repreſent a puniſhment ſimilar to that of their former captivity, which was to Babylon.

Ch. VI. 3. The word tranſlated *grizled*, ſhould rather be *ſpeckled red*, all the horſes of this chariot being of the ſame colour.

7 It is probable that in this verſe the *bay* is put, by the miſtake of the tranſcriber, for the *red*. Otherwiſe there is no mention of the horſes of this colour going out at all.

The *going forth of theſe chariots* may denote the judgments of God in the oppreſſion of the Jews. The black horſes may ſignify the puniſhment of the Babylonians, who are always deſcribed as coming from the North by the Perſians. *These quieted the ſpirit of God*, or ſatisfied his wrath with reſpect to them v. 8. The white horſes may denote Alexander and his ſucceſſors, and the ſpeckled red the Armenian princes, who ſubdued the Edomites, and other enemies of the Jews in the South.

8 There is much obſcurity in this viſion. The chariots being *four*, probably repreſent the four great empires which were the ſubject of Daniel's prophecies, eſpecially as the horſes in the laſt of them are ſaid to be ſtrong, which is the character of the Roman empire. Nothing is ſaid of the firſt chariot, becauſe the Babylonian empire which it repreſented was then extinct. The horſes in the ſecond chariot went Northwards, and the conqueſts of the Perſians, who lived in the South, were of courſe in that direction. The third, which

which repreſents the Grecians, followed them; and the fourth which repreſents the Romans, who were ſituated to the North, made their conqueſts to the South. Theſe chariots iſſuing from between *two mountains of brass*, may ſignify that their conqueſts were made according to the decrees of God, which are ſaid to be as immoveable as mountains of braſs. As to the colours of the horſes in the different chariots, I do not ſee any particular reaſon for them, tho' no doubt there was one.

12. The perſon here called *the branch*, is no doubt the ſame with him who is ſo denominated in a former paſſage; not Zerubbabel who was then living, but one of his deſcendants, who would be called to act a very important part at the reſtoration of the Jews.

15. The circumſtance of people from a great diſtance joining in the building of the temple, which was to be erected by the perſon called the branch, is alone a proof that the event referred to was a diſtant one, the ſame that was foretold by Iſaiah and other prophets; who ſaid that people of all nations would join in this work, and bring their riches into it. The crown was an emblem of the power with which the future prince would be inveſted. If it had been meant for Zerubbabel who was then living, it would, no doubt, have been put on his head, and not on that of the High prieſt.

Ch. VII. 1. The temple being now rebuilt, and the affairs of the Jews in ſome meaſure reſtored, the people of Bethel and others ſent a deputation to the rulers, to know whether it was now neceſſary to keep the faſts which

which had been inſtituted in commemoration of the calamitous events which had befallen their country. In the fifth month the temple, together with the principal houſes in Jeruſalem, had been burned, and in the ſeventh month Gedaliah, who had been appointed governor of the country by Nebuchadnezzar, had been aſſaſſinated; in conſequence of which the reſt of the Jews had fled to Egypt, where new troubles awaited them.

3——*Seventy years.* MSS.

7. The anſwer from God is that ſince *thoſe days of faſting were of their own inſtitution*, and not of his appointment, they might eat and drink on thoſe days as well as on any other.

14. The only commands on which God had laid peculiar ſtreſs, were thoſe of a moral nature, which if they attended to, all things would go well with them. But theſe had been neglected by their fathers, and on this account, and not for their non obſervance of any precepts of another nature, had the late judgments overtaken them.

Ch. VIII. 1. This chapter contains a general prophecy of the future happy times which awaited the Iſraelitiſh nation.

6. Tho' to men this great event ſeems difficult to be accompliſhed, it is not ſo to God, to whoſe power nothing is difficult. The people who heard this would naturally conclude that thoſe happy times would come ſoon; and they certainly did not expect any more diſperſions, or great calamity of any kind, tho' greater than any that they had hitherto experienced were reſerved

erved for them. But the prophecy was not the leſs true. In like manner, we at this day may, from one prejudice or another, miſtake the meaning of the prophecies, and yet, after the event, it may be ſufficiently evident that they were true, and came from God, and that perſons diveſted of prejudice might have underſtood them at the time when they were delivered. However, even the miſtakes of men in theſe and other reſpects anſwer the purpoſes of divine providence, as well as their right judgments.

10. As a proof that the hand of God conducted their affairs, and therefore that they might depend upon his promiſes, the prophet reminds them of the unproſperous ſtate of their affairs while they neglected the commands of God, and the promiſing appearance they then began to wear, and he aſſures them that the greateſt proſperity would be the conſequence of their obedience, eſpecially of the moral precepts of the law. It therefore depended upon themſelves whether they ſhould experience any more calamity. But they failing on their part, the Divine Being was juſtified in executing all that he had threatened in caſe of diſobedience

19. The ſiege of Jeruſalem was begun in the tenth month, and in the fourth of the year following the city was taken. Jer. lii, 4. 6. Here they are promiſed that all their days of ſorrow would be turned into occaſions of rejoicing in their future proſperous ſtate. And the time will, no doubt, come when we ſhall ſee the propriety and uſe of all the evils we now experience, and

and ſee reaſon to bleſs God for them, as well as for the circumſtances that give us preſent pleaſure.

23. It is evident that this reſpectable ſtate of the Jewiſh nation has not yet taken place, and therefore that this prophecy muſt relate to what is yet future, when the Jews will be reſtored to the poſſeſſion of their own country.

Ch. IX. It has been ſuppoſed that the following chapters in this book were written by Jeremiah; and that it has been by ſome miſtake that they have been aſcribed to Zechariah. But conſidering how near to the *time of Zechariah the canon of the Old Teſtament* was ſettled by the Jews, this opinion is very improbable as it could not but have been known at that time what was written by him, and what was of a prior date. In our common copies of the New Teſtament, a paſſage in theſe chapters is aſcribed to Jeremiah. But this may be accounted for without having recourſe to ſo great an improbability as that the authors of the canon were under ſo great a miſtake.

1. This chapter contains a prophecy concerning the fate of Syria, and other countries in the neighbourhood of Judea, contraſted with that of the Jews. Hadrach is not mentioned before, but it was, no doubt, the name of ſome place in Syria, as well as Hamath, and Damaſcus.

2. Tyre ſoon recovered from the effects of the ſiege by Nebuchadnezzar. For the inhabitants immediately removed to an iſland oppoſite to their old town, and when Alexander arrived in Aſia, their affairs were as flouriſhing as ever they had been. After the conqueſt of

of the Eaſt by Alexander, Damaſcus, as well as Perſia, became part of his empire, and was ſubject to the Seleucidæ; and it ſuffered greatly by ſubſequent revolutions, without even riſing to the diſtinction which it had enjoyed before. It is now ſubject to the Turks. Hamath was a conſiderable city on the northern frontier of the land of Canaan.

3. Many Sidonians being driven from their former ſituation, built Tyre, whence it is called by Iſaiah (xxiii, 2) *the daughter of Sidon.*

4. This prophecy was fulfilled by Alexander; and from the taking of the city by him, it never recovered, but gradually declined, till it is become what was prophecied of it long before, viz. a place for a few fiſhermen to dry their nets on.

On the approach of Ochus king of Perſia, the Sidonians, who had revolted, deſtroyed all their ſhipping; and not being able to ſtand a ſiege, they burned the city together with themſelves, an event which muſt have ſtruck with conſternation the Philiſtines who had depended upon them. After the taking of Tyre by Alexander, all the inhabitants of the ſea coaſt, towards which he next bent his march, were juſtly alarmed. Gaza was taken by him after a ſiege of two months, ten thouſand of the inhabitants were ſlain, and their king dragged round the city till he was dead, and from this time the place was deſerted. For the preſent Gaza, otherwiſe called *Majuma*, is built in a different ſituation. Old Gaza was a mile from the ſea.

6. Beſides what theſe places ſuffered by the conqueſt of Alexander, they ſuffered in the war with the Maccabees.

cabees. Jonathan ſet fire to Azotus, and burned and deſtroyed eight thouſand men there. Aſkelon, and the other cities of the Philiſtines, never recovered their independence after the conqueſt of Alexander, and in a courſe of time became extinct.

7. The alluſion is to a wild beaſt, whoſe prey is taken by force from his mouth. Many of the Philiſtines became proſelytes to the Jewiſh religion after Alexander Jannæus had taken their principal city, and annexed the country to his dominions. From this time they were capable of any place of truſt or honour, like native Jews. *This alſo had been the caſe of the Jebuſites, and other* inhabitants of Canaan, when they conformed to the religion of the Hebrews. Thus Uriah was a *Hittite*, and the Cherethites were of the race of the Philiſtines.

8. This might allude to the favour ſhewn to the Jews by Alexander when he conquered Syria; but then it is ſaid *an oppreſſor ſhould no more paſs through them*, whereas they were more cruelly oppreſſed by the Romans than by any preceding power. The prophecy muſt, therefore, refer to their final reſtoration.

9. This may be rendered, *Behold thy king cometh unto thee, the juſt one, and the Saviour.* This is a title by which Jeſus is diſtinguiſhed in the New Teſtament, and is probably copied from this paſſage in the Old.

This ſeems to be a pretty clear prediction of the humble appearance of the Meſſiah, here called the *king of the Jews*, at his firſt manifeſtation. Whether the literal fulfillment by Jeſus actually riding on an aſs was originally intended, is uncertain.

10 The

10. The prediction in this verſe muſt relate to a time that is yet future, when both the ten tribes, and the Jews, will be peaceably ſettled in Paleſtine, and in ſome ſenſe give law to all the world.

11. When the covenant between God and the Iſraelites was recent, and they were in Egypt, he delivered them as from *a pit in which was no water*, alluding perhaps to the deliverance of Joſeph from ſuch a pit.

12. As they were delivered before, ſo they would be again after their great diſperſion, which may be called another captivity, in all the nations of the world, and as they returned with precious gifts from Egypt, they will return in a ſimilar manner with much wealth from the countries in which they are diſperſed at preſent.

13. God will make uſe of them for the deſtruction of their enemies, who are here ſaid to be a people of Javan, whoſe poſterity were ſettled in the North and the Weſt, eſpecially the countries now occupied by the Turks.

17. All the latter part of this chapter is a figurative deſcription of the triumph of the Iſraelites over their laſt enemies, and their great proſperity after their reſtoration, when they will have plenty of corn and wine.

Ch. X. 1——*Give you.* MSS. Syr.

This verſe ſhould have cloſed the preceding chapter, as it relates to the fertility of the earth, in conſequence of the divine bleſſing upon it.

2. The reaſon for the calamities of the Jewiſh nation is here aſſigned. They were addicted to the worſhip of

of idols, and it pleaſed the Divine Being to ſhew them that all their expectations from ſuch deities were vain. They could not avert from them the judgments with which they were threatened for their apoſtacy from his ſole worſhip.

3. By *he goats* are meant leaders, or civil governors of the people, as by *ſhepherds* are meant the prieſts. Both were equally guilty.

4. Notwithſtanding their apoſtacy, the Divine Being would not forſake his people; but, after a ſufficient time of diſcipline, would reſtore them to his favour; *and on this the prophet enlarges to the end of this* chapter.

5. A nation being compared to a building, the *corner ſtone* will repreſent the prince, and the great *nails*, or *bolts*, which tie the principal parts together, will be the ſubordinate officers.

6. It is evident from this that the ſubject of the prophecy is the reſtoration of all the twelve tribes and not that of Judah only.

8. God will call them from the moſt diſtant countries, as a ſhepherd calls his ſheep by a whiſtle, or other ſhrill ſound. Tho' they will have been as *it* were, buried and forgotten in theſe diſtant countries, they ſhall only be as ſeed ſown in the ground, which will in due time be found to have increaſed, inſtead of being loſt or diminiſhed.

11. They ſhall come from the moſt diſtant countries, ſome from beyond the ſeas, as they came from Egypt from beyond the Red Sea; and the divine power will be equally conſpicuous in their deliverance.

Ch:

Ch. XI. 1. The contents of this chapter ſeem to relate to the time that intervened between the erection of the ſecond temple and the deſtruction of it by the Romans, eſpecially the latter part of that period, when the people were become very degenerate, and ripe for deſtruction. Conſidering at what time this prophecy was delivered, it cannot be ſuppoſed to relate to any thing elſe. The complaint is exactly of ſuch ſhepherds, or teachers, as were the Scribes and Phariſees in the time of our Saviour.

5. By the expreſs order of God, Zechariah, who was a prieſt, undertakes the inſtruction of the people, who are called the *flock of ſlaughter*, becauſe they were devoted to deſtruction, and for whom their appointed guides had no concern.

6. This prophecy was awfully fulfilled in the Jewiſh war, when great numbers periſhed in their quarrels with one another. Falling into the hands of the king, may ſignify their conqueſt by the Romans, againſt whom they had rebelled. For they had acknowledged that they had no king beſides Cæſar.

7. He undertook the office of a public teacher along with thoſe whoſe buſineſs it had been before; and as an emblem of his new office of a ſhepherd, he made himſelf two crooks, to which he gave the ſignificant names of *delight*, and *bands*.

8. By one means or other, perhaps by his ſuperior authority as a prophet, he ſupplanted them. But ſtill he was diſguſted with the people, and on the other hand, perhaps for the freedom of his reproofs, they were no leſs offended with him.

9. In obedience, therefore, no doubt, to his inſtructions, he took that crook to which he had given the name of *delight*, and broke it in the preſence of the people; to ſignify that God no longer took any delight in them, but for a time ſet aſide the covenant he had made with them, and would not take any concern in their affairs.

12. His office then ceaſing, he aſked for the wages that were due to him for his former inſtructions, and they gave him thirty pieces of ſilver. From this we ſeem authorized to infer, that ſome of the antient prophets *were allowed a ſalary for their inſtructions, and* probably thoſe who are called falſe prophets undertook the buſineſs of public teachers, like the Scribes in our Saviour's time, for the ſake of the advantage they derived from it; and that to draw to themſelves more reſpect, they ſometimes pretended to revelations which they had not, eſpecially announcing events that would pleaſe and flatter the people.

13——*And caſt it into the treaſury*. MSS. Syr. Theſe thirty pieces of ſilver appeared a poor reward for his ſervices; and by the direction of God (but for what reaſon does not appear) he gave the money to the potter who was employed in making veſſels for the ſervice of the temple, and who ſeems to have reſided, and to have worked, in the precincts of it.

After this he publickly broke his ſecond crook, to to which he had given the name of *Bands*, to ſignify the diſſolution of the connection between the ten tribes and that of Judah, or rather the continuance of the ſeparation which had taken place before, till a very diſtant period. As

As Judas Iſcariot received thirty pieces of ſilver for betraying Jeſus, it is ſaid by the evangeliſt to be a fulfilling of this prophecy. But beſides that this is an hiſtorical tranſaction, and no prophecy, there is no reſemblance between the two caſes beſides that of the ſums of money; and tho' they were the ſame, they were given for very different purpoſes. The one being given to a potter, and the other for the purchaſe of the potters field, have very little reſemblance.

15. Zechariah having diſcharged the duty of a good ſhepherd, without any good effect, was directed to act the part, and put on the habit, or appearance, of a fooliſh one, as an emblem of ſuch inſtructors as the people would hereafter have, and be pleaſed with, but againſt whom divine judgments were denounced. Theſe were repeated by Jeſus, and they overtook them at the deſtruction of Jeruſalem.

16. The ſenſe will be more clear if it be rendered as follows, *For behold I will raise up a shepherd in the land who shall not take account of that which is destroyed, nor seek after that which is scattered, nor heal that which is bruised, nor preserve that which is found.*

Ch. XII. 1. The prophecy which begins with this chapter, and continues to the end of the book, muſt relate to the events that will accompany the final reſtoration of the Jews, and eſpecially the deſtruction of their enemies, who will invade them at that time.

2. The Jews themſelves will be alarmed, and ſuffer greatly, tho' they will be finally victorious.

3. The alluſion is to a great ſtone, which recoils upon and cruſhes the perſon who attempts to move it out of its place.

5——*We will find inhabitants for Jerusalem.* MSS. LXX.

7. God will firſt appear in behalf of thoſe who live in the open country, that thoſe in the city may not boaſt of any preference in their favour.

8. The LXX has, *And the houſe of David ſhall be as the houſe of God.*

The moſt inſignificant of them would become eminent as David had formerly been.

10. *And they ſhall look on him whom they pierced.* MS. N.

This clearly implies a conviction of Jeſus, whom their anceſtors had crucified, being the Meſſiah, and the moſt pungent regret for the treatment he had met with from them.

11. The mourning of Hadadrimmon, was probably that for Joſiah, who was ſlain at Megiddo.

13. David, Nathan, Simeon, and Levi, are all enumerated among the progenitors of Jeſus, Luke, iii, 29, 30, 31, but why they in particular ſhould mourn on this occaſion, does not appear. Conſidering the incredulity of the Jews at preſent, it does not ſeem probable that any thing will produce this conviction of Jeſus being the Meſſiah, and this mourning in conſequence of it, ſhort of his perſonal appearance in the clouds.

Ch. XIII. 1. This is a clear prediction, in agreement with many others, of the reformation and purification of the Iſraelites after their reſtoration, when they will be effectually reclaimed from idolatry, and be indeed *a holy nation*, and *a peculiar people.*

3 That

3. That is, ſhould make falſe pretences to prophecy by means of ſome heatheniſh rites.

4. The antient prophets were habited in a particular manner, uſing plain and coarſe garments.

5. A man charged with following tha profeſſion of a prophet will ſhew his hands, as a proof that he had been accuſtomed to a laborious occupation, inconſiſtent with that of a public teacher. And when he ſhould be queſtioned about ſome ſcars that were obſerved on his hands, he would deny that they were made for any idolatrous purpoſe, but aroſe from wounds which he had given himſelf on account of mourning for ſome relation or friend; it being uſual for perſons to cut themſelves, as well as tear their hair and rend their garments, on ſuch occaſions. Perſons alſo cut themſelves to ſhew their affection for particular perſons without mourning for them.

7——*I will ſmite the ſhepherd.* MSS. Agreable to Matt. xxvi, 31.

Here the prophet reverts to the calamitous part of the ſcene above mentioned, when many of the Iſraelites, and even of the leaders of the nation, thoſe next to God himſelf, would be cut off; ſo that not more than a third part of them would eſcape. Theſe, however, would be purified, as if they had paſſed through the fire, and would become eminently holy and proſperous.

Ch. XIV. 2. This invaſion of Paleſtine cannot be the ſame with that of Gog and Magog in Ezekiel. For the laſt is to take place after the people are completely ſettled, and have been a long time in a peaceful ſtate; and the invaders are to be defeated in a miraculous

manner, without the people ſuffering any thing. Whereas on this occaſion their ſufferings will be very great.

4. This account of the cleaving of the mount of Olives, and of one river riſing and taking its courſe towards the Dead ſea, and another to the Mediterranean, mentioned v 18, ſeems to be too particular to admit of a figurative interpretation. It alſo agrees in part with Ezekiel's account of a new river iſſuing from the temple. Ch. xlvii, 2.

5——*And the valley of the mountain ſhall be ſhut up.* MSS. LXX.

——*All the ſaints with him.* MSS.

This earthquake is alluded to in Amos i, 1, as well as in this place, tho' it is not mentioned in the hiſtorical books of the Old Teſtament. Joſephus, who may have had ſources of information which are now loſt, ſays (*Ant.* L. ix, c. 10) that it happened when Uzziah invaded the prieſt's office, and was ſtruck with leproſy. He ſays, "Before the city at the place called *Erroga*" or the cleft, "one half of the mountain on the weſtern "ſide was broken off, and having rolled four furlongs "towards the eaſtern mountain, ſtopped, ſo that the "roads, and the king's gardens, *were choaked* up."

7. A thick haze darkening the air, very often precedes earthquakes; and ſuch may literally be the caſe in this earthquake, and the obſcurity diſappear in the evening.

8. The opening of the earth by an earthquake may be followed by an eruption of water; and a channel being thereby made from a reſervoir within the mountain

tain, it may continue to run in the manner that is here deſcribed.

9. As the Divine Being bears an equal relation to all mankind, he may from this time, and perhaps by means of theſe manifeſtations of his power and providence, be known, and acknowledged, by all the world, and idolatry be every where aboliſhed.

10. At the time that Zechariah propheeied, the city did not occupy all the ſpace that it formerly had done, but he foretells that it would be enlarged to its greateſt former dimenſions.

11. In travelling along the plains, from Geba in the North to Rimmon in the South, it is neceſſary to fetch a large compaſs, ſo as almoſt to go round the whole land of Judea. The permanent ſecurity that is here promiſed, ſhews that the prophecy relates to a time that is yet future. By there being then *no accurſed thing*, muſt be meant that there will be no more cauſe of national calamity, ſuch as aroſe from the behaviour of Achan.

12. This is an account of ſome kind of plague with which the invaders of Paleſtine will be ſeized. A ſimilar plague will alſo ſeize the cattle that are uſed in the camp, as we read v. 15, which ought to have followed this.

13. There will alſo be diſſention in the invading army, ſo that they will deſtroy one another.

19. Many prophecies inform us that all nations will hereafter be brought to the knowledge and worſhip of the one true God, and that the Hebrew nation will, in ſome ſenſe or other, be at the head of all the reſt. And

perhaps the moſt natural method of making this acknowledgment, with reſpect both to God and his favoured nation, will be to join in their worſhip at their greateſt feſtival viz. that of Tabernacles, at which the law was recited every ſeventh year, and which was of a more general nature than either of the two other feaſts, viz. the Paſſover, or Pentecoſt. If it ſhould be literally true that nations neglecting to pay this homage ſhall be puniſhed in this manner, it will be ſuch an evidence of a particular providence, and eſpecially having been preceded by the prediction, as mankind has not hitherto had any experience of. But if true religion (which is neceſſary to the virtue and happineſs of men) is to be maintained, there muſt be ſome effectual means employed for the purpoſe. Egypt being now without rain would not ſuffer by the want of it. Its inhabitants muſt, therefore, ſuffer a famine from ſome other cauſe, if their conduct require that puniſhment.

21. So pure will be the whole city of Jeruſalem, that every thing in it may be deemed holy, and the ordinary utenſils in houſes fit to be uſed for the purpoſe of ſacrifice in the temple. The bells that are uſed in the trappings of horſes, as well as the *horſes themſelves*, will be holy, nor will there be at that time any pollution from buying and ſelling within the precincts of it, all ſuch practices will be far removed from it.

NOTES ON THE BOOK OF

MALACHI.

MALACHI was probably contemporary with Nehemiah, ſince there are plain alluſions in this book to the ſame things that he complains of. This, was the laſt of the prophets who preceded John the Baptiſt, and the interval between them was near four hundred years. This would naturally draw more attention upon him and conſequently upon Jeſus, then would otherwiſe have been given to them. It is not a little remarkable that in all this ſpace of time there does not appear to have been any pretenſion to the gift of prophecy among the Jews, which is a proof that, contrary to what is often aſſerted concerning them, they were far from being credulous in this reſpect. If they had been ſo, there would, no doubt, have been impoſtors enow to take advantage of that diſpoſition. There were no falſe prophets in the time of our Saviour, as there were in the time of Jeremiah and others.

Ch. 1. 3. That is, I have preferred Jacob to Eſau, tho' he was the elder brother. The Edomites were at this time an independent nation, and probably not inferior in power to the Jews; but they were conquered by Hyrcanus, and incorporated with the Jews, on profeſſing the ſame religion. The word rendered *dragon* generally ſignifies the crocodile. But there could not be any in the mountainous country of Idumea.

mea. As this animal chiefly frequents places deſerted by men, the expreſſion ſeems to be proverbial denoting deſolation in general.

8. This is an earneſt expoſtulation for abuſes which were afterwards effectually corrected. For we find nothing of this kind in the time of our Saviour, or long before. The Jews were, on the contrary, too ſuperſtitious in all ritual obſervances.

10. That is, I ſhall have no occaſion for your ſervices; for I ſhall be worſhipped by all the nations of the earth.

13. It is evident from theſe complaints, that the generality of the Jews who returned from Babylon had but little zeal for their religion, and therefore that nothing but a full conviction of its truth, and the ſolemn warning of their prophets, could have produced a change of their diſpoſitions in this reſpect. If they could have found any plauſible pretext for abandoning it at that time, they certainly would have done it.

Ch. II. 3. *Behold I will take from you the ſhoulder.* LXX. &c. N.——*Feaſts, and I will take you away.* LXX.

The ſhoulder of certain ſacrifices belonged to the prieſt, as alſo the maw. But ſuch prieſts as theſe were not deſerving of any thing more than the dung. Nay, they deſerved to be rejected, and thrown away like the dung itſelf.

6. We have no account of the character of Levi that was to his advantage. The part that he acted in conjunction with Simeon was far from being ſo. But, no doubt, his character as well as that of all his brethren would

would be improved by experience and reflection, eſpecially after their reſidence in Egypt along with Joſeph. But by *Levi* may not be meant that patriarch, but the tribe of Levi in general.

11. This was the ſtate of things in the time of Nehemiah.

12. That is, every branch of the family.

13. There were many complaints, accompanied with the tears of the injured, of the conduct of the prieſts.

14. Many had probably divorced their former wives in order to marry foreigners.

15. A man and his wife being conſidered in the law of Moſes as *one flesh*, were ſuppoſed to have, as it were, but one and the ſame ſpirit, or ſoul.

16. He concealed in his garment what he had taken by force.

17. This was direct profaneneſs, with which ſome were, no doubt, chargeable.

Ch. III. 1. Here is ſome perſon announced, who ſhould precede the day of viſitation, when God would again appear in an extraordinary manner in favour of his people, and one who, like a pioneer, would *prepare the way* for him. Another perſon is alſo announced called *the Lord whom ye seek*, and *the messenger of the covenant*, who would come in a ſudden or unexpected manner into the temple they had then built; one who by turning many to righteouſneſs, would be the means of eſtabliſhing a new covenant, or ſettlement, between God and his people, that new covenant which was mentioned by Ezekiel, when the ſtony heart would be taken from them, and they would acquire a heart of fleſh, &c. Ch. xi, 29, xxxvi, 26. The

The two perſons here announced cannot be any other than John the Baptiſt for the former, and Jeſus, the Meſſiah, for the latter. They both preached repentance, and exhorted to the practice of virtue, and by this means they did, in fact, turn many unto righteouſneſs.

2. His coming was the occaſion of a great ſeparation among the people; the believing Jews being ſaved from the deſtruction which overtook the unbelievers among them, when the Romans almoſt exterminated the inhabitants.

3. *The purification of the ſons of Levi may ſignify* the inſtitution of a new order of preachers, whoſe inſtruction will be more efficacious than thoſe of the Jewiſh prieſts and Levites.

5——*Thoſe that ſwear falſely by my name.* MSS. LXX. &c.

6. That is, if it had not been for my promiſe and oath to your fathers, which I ſhall not change, your ſins have been ſuch as would have induced me to caſt you off for ever.

3. This was the ſtate of things in the time of Nehemiah.

10. This is the very teſt that was propoſed by Haggai, ii, 18, and Zechariah viii, 12.

14. This impiety is ſimilar to that which is animadverted upon Ch. ii, 17.

16. This is a promiſe of eſpecial favour to thoſe who did not give into the impiety of the times in which they lived, and perhaps an intimation that, at the time of the reſtoration of the Jews, many of them will be unbe-

unbelievers, and be cut off, before the proſperous and final ſettlement of the reſt. That many will be ſo cut off is evident from Zech. xiv, 2.

Ch. IV. 1. This prophecy announces the final calamity of the Jews on account of their degeneracy and wickedneſs, with the promiſe of favour to the righteous among them, and cannot refer to any thing beſides their ſufferings from the Romans, and their diſperſion into all nations which ſucceeded the war with them. It is remarkable, however, that none of the Jews appear to have had any apprehenſion of this great calamity, but were in daily expectation of a triumphant Meſſiah from before the time of Chriſt till after the deſtruction of Jeruſalem.

2. It is uſual to repreſent the wind as having wings; and the heat of the ſun occaſions a wind, which is peculiarly pleaſant and ſalutary in hot countries.

3. In the Eaſt, aſhes are often mixed with mortar, and this is made by treading.

Theſe who were ſpared have been thought to be the chriſtians. But the prophecy in this verſe does not apply to them, ſince they took no part in the war, and were far from contributing to the diſtreſs of their countrymen. Perhaps, however, what God did in ſome meaſure on their account, as a puniſhment for the murder of Jeſus and the perſecution of his followers, is aſcribed to *them* If this ſcheme of interpretation be admitted, the calamity that will be brought on the nations among whom the Jews are diſperſed, may not ariſe from any active exertions of theirs, but from other cauſes

ſes; Divine Providence directing the events on their account, and in order to bring about their reſtoration.

4. This admonition to reſpect the laws of Moſes, and the promiſe of the prophet Elijah before the awful event announced before, ſeems to be an intimation that till the arrival of this Elijah, no more prophets would be ſent to them.

5. This Elijah Jeſus ſaid was John the Baptiſt, whoſe character and office did in ſeveral reſpects reſemble his.

6. His preaching was to convert and reform perſons of all ages, the old and the young; and by that means in *ſome meaſure leſſen the calamity that was impending* over the nation. And this end was *in a* conſiderable degree effected by the promulgation of the goſpel.

Our Saviour deſcribing the ſtate of temporary diſſention and diſorder that would be occaſioned by his religion ſays, Matt. xvi. 21. *The brother ſhall deliver up the brother to death, and the father the child, and children ſhall riſe up againſt their parents and cauſe them to be put to death.* Here the prophet, deſcribing an oppoſite ſtate of things that would be introduced by Elias, uſes phraſes of a contrary import.

Some think that tho' John the Baptiſt came in the ſpirit and power of Elijah, and in ſeveral reſpects reſembled him, he was not the Elijah intended in this prophecy, but that before the reſtoration of the Jews Elijah himſelf, who never died, will appear, and act ſome important part with reſpect to his nation. The Jews think that he will point out to them the Meſſiah, and